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THE

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett, Laurence Luther Barber. *Business Agent:*—Stoddard Lane.

It is our good fortune to print in this number of the RECORD two articles in the field of church administration, one touching the much discussed question of the assistant pastor, by Dr. R. H. Potter of Hartford, and the other dealing with the hardly less vexed question of the music of the church. They are the fruits of both experience and study. Dr. Potter supplements his negative attitude toward the value of an ordained ministerial assistant by a sketch of lay assistants which could be adopted in whole only by a large and wealthy church. But it seems feasible that any part of it might be taken up by a smaller church which felt that its needs lay in this direction. In fact one of the excellencies of the plan suggested by him is its flexibility. In its parts it is adjustable to the peculiar needs of a special parish or the individual requirements of a particular minister. And it is worth while to remind ourselves often that because parishes are parishes, and ministers are ministers, they are not all alike.

Undoubtedly there has been a great improvement in the "musical ministries" of the churches during the last few years, but not yet have our non-liturgical churches,—nor for that matter a great part of the liturgical churches, begun to enter with suitable seriousness into an appreciation of the needs and the possibilities of this noble method of expressing and im-

pressing the verities of the Christian life. This paper by Professor Pratt will prove helpful toward this end.

The contribution of Professor Paton is of a different character. It does what has never been done in just this way before,—presents in tabular form the material of the Hexateuch, so that it can be seen at a glance what are the parallel and what the progressive elements in these historical books, in the same way that by means of one of the "Harmonies" of the Gospels one is given a unified conspectus of the life of Jesus. It is thus not simply something to be read and absorbed, or something to be glanced over and laid aside. It presents in compact form a handbook for constant reference in connection with the study of this part of the Bible. It will be reprinted in pamphlet form and copies will be securable from the Hartford Seminary Press at a low cost.

The January number of the "Missionary Review of the World" includes a chart giving the statistics of the Protestant Foreign Missionary Societies of the world for 1912. Such a table is about as convincing an argument as figures can construct for the power and the success of the foreign missionary enterprise, as well as a summons to advance on the basis of such success. The first thing that impresses one is that the number of natives working for the Christianization of their own country has already come to outnumber the foreigners occupied in any phase of Christian activity almost five to one. The full significance of this hardly appears till we notice that out of the 24,092 foreigners engaged in missionary work of some kind, only 6,769 are ordained ministers. This clearly means that the work of bringing the non-Christian world to the Master is not a task, as sometimes represented, committed to a few hoarse and black-coated ministers, but is one in which the ordained ministry represents a small proportion of the foreign workers, and the foreign workers a small proportion of the whole body of those who are coöperating to spread the power of the Gospel over all the world.

Furthermore, as bearing on the method of missionary work, it seems that there are 675 hospitals, and 1,063 free dispensaries.

Still further, in the field of education, it appears that there are 2,475 colleges and other institutions of higher learning attended by 128,861 students, while into other schools which number 33,320 are gathered more than a million and a half pupils. It thus becomes obvious how diverse and varied is the modern method of missionary activity and how thoroughly those who are set for bringing the religion of Christ to those who have never known it appreciate the breadth of its social significance.

Incidentally it is worth remarking that in addition to the thirty and a half million dollars contributed to missions from foreign countries, there was a contribution of practically eight millions from the field itself. Those becoming Christians last year numbered about two hundred and twelve thousand, and the total number of the communicants at the present time is over two and a half millions. Of the $30,404,401 contributed to missions, $25,479,545 came from the United States, Great Britain, and Canada, and nearly $15,000,000 from the United States. Statistics of this sort are immensely valuable as pointing to the power of the missionary idea and its success, and it is worth while to dwell on them side by side with the other appalling and overwhelming facts of the immensity and the need of the non-Christian world.

It is interesting to note in the midst of the enthusiasm of our modern appeal to democracy as the universal solvent of the troubles in the social order, how inherent and necessary to the successful efficiency of this solvent is the recognition of aristocracy as a fundamental tenet. *Noblesse oblige* is the quintessence of the spirit of feudal chivalry. To live up to what one is, to face the responsibilities of a superior position, to recognize that superior excellence demands a superior degree of consideration, from above, for those not so favored, belongs to the fundamental idea of aristocracy. It can exist only where aristocracy of consciousness exists, and the consciousness of aristocracy alone gives it value. In the preservation of it lies the only hope for the realization of the truly democratic ideal,— in the preservation of it by both superior and inferior. Herein lies the real power of the appeal of the Labor Union, when the best workman delib-

erately sacrifices his possible higher wage by working at less than his full capacity in order that the inferior may not have the rate of his wage lowered. It is this sense of obligation, which the poor so often manifest among themselves, to bestow from poverty itself in the service of poverty. It is this essential aristocracy of feeling which may take from poverty its sordidness. It is because those superior in wealth or in culture or in ability have so often failed to recognize the responsibilities of their own essential aristocracy that the inferiors, in any of these respects, have insisted that they ought to assume the responsibilities of their nobility or be brought to the level of those who have it not. "The people" often, doubtless, become presumptuous and assuming their voice to be the voice of God would proclaim the divine right of "vengeance." They not only declare that "to whomsoever much is given, of him shall much be required," but also add "he that knew, shall be beaten with many stripes"—and propose to lay them on. But this very assumption is the recognition of an essential aristocracy, the evil of which consists only in the failure of the aristocrat to discern that he is one and should assume his responsibilities as such. It was the instinctive recognition of this fact that made the old English poet speak of Jesus as "the first true gentleman that ever lived." Viewed from one point of view Jesus is the aristocrat of aristocrats, the egoist of egoists. He becomes the ideal democrat through the conscious ministration from the height of his superiority to his inferiors,—through the complete recognition of the responsibilities of his nobility, through a conscious bestowing which was such that the bestowal constituted part of the very essence of the nobility which bestowed. The most pitiful thing in our modern social ferment is that those who are, and are recognized to be aristocrats through some sort of special endowment are content either to slip back, deny their aristocracy and count themselves as really but of the "average," or to recognize their aristocracy only in order to use it selfishly or evilly.

THE ADMINISTRATION OF CHURCH MUSIC*

The title of this address may not be well chosen. Just now it is somewhat risky to say much about "the administration" of anything, and, surely, "the administration of church music" has a bad name as a difficult subject, if not a dangerous one. Yet the impulse is upon me to discuss just this subject. Perhaps we may find some paths across it that are not too familiar to be interesting nor too thorny to be penetrable.

The general utility of music in our religious services is not often seriously questioned. Its actual share in them is no longer small. The swing of custom in most of our churches has carried us far from what was once the standard — so far that to some "the handmaid of worship" seems to be becoming the mistress. Probably this fact, in spite of the abuses or excesses that it sometimes involves, bears testimony to certain strong cravings, certain deep-seated instincts, regarding public worship that should not be repressed. It is not of these, however, that I would speak at this time, but only of some of the ways in which they may be directed.

It is a mere truism to say that church music will not run itself. You may purchase the best-advertised hymnbook in the market, only to find that its net result is simply mystification or irritation. You may expend many thousands to get a four-manual organ, with innumerable wonderful concert stops, without securing much beyond a transient wonder or a shallow sentimentality over the curfew chimes in an evening hymn or the very unhuman and occasionally tragic remarks of the so-called "vox humana." You may import a famous organist from afar and singers of great price, and yet fail of more than a heavy increase in the annual budget and a fresh increment of the pastor's perplexity over the vagaries and cross-currents of what

*An address delivered before the Massachusetts State Conference at Holyoke, May 22, 1912.

we rather harshly call "human nature." You may overload your calendar with ambitious musical selections and introduce abundant musical services of the free-concert type, and in the end be simply bewildered and weary over it all. In short, no amount of machinery or apparatus or parade comes to anything good except as it is intelligently and purposefully handled to some worthy end. Church music as a function or aspect of church life and work must be *administered* to be effective, and its administration, in every case, depends upon two factors, the knowledge and the ideals of the persons who direct and manage it. It is of these two factors that I would speak here.

The knowledge required on the part of the organist or choir director is decidedly technical. He must be reasonably proficient in several branches of musicianship, not all of which are always attended to in what passes for musical training. The more expertness he has in the details of musical structure and procedure the better, as well as in facility of keyboard manipulation. He will be badly handicapped if he be so exclusively an instrumentalist as to have no vivid sense of vocal technique and no special regard for the refinements of vocal art. And he needs to be a constantly progressive student of the literature of church music, always extending his acquaintance with characteristic and typical compositions for the congregation, the choir and the organ. The most powerful agency in this country for advancing the standard of the profession is the American Guild of Organists, a large and well-established body whose members are admitted only upon strict examination. But the tests of the Guild, perhaps inevitably, tend to exalt only certain sides of a church organist's equipment. They do not yet sufficiently lay emphasis upon vocal knowledge and sympathy, nor demand evidence of familiarity with the standard literature of church music as a practical specialty. And, for obvious reasons, they hardly touch upon one other great desideratum — equipment in the history and philosophy of public worship as a function of the church — the difficulty being that in this country we have an unusual variety of forms and styles of public worship, which at first sight seem to be incongruous with each other and even hostile.

If this were a gathering of organists, it would be in order to discourse upon these and similar matters, seeking to emphasize the practical necessity for sure and permanent efficiency of some lines of culture that usually have scant consideration and occasionally are actually disdained as fantastic. The average quality of the profession has been greatly elevated in the last twenty-five years, but there is still room for stimulus and urgency, especially as the rank and file do not always know or feel the earnestness and devotion of the leaders.*

But this is not an assembly of organists, but of ministers and other church workers. In a measure, then, purely technical matters are not in order, or might seem not to be. Yet I shall venture to discuss this a little, for I am not sure that we usually think quite clearly and rationally at this point.

Among ministers one constantly hears remarks like this, "I am not a musician, and so I keep out of all musical matters," which has the appearance of being modest wisdom; or even this, "Of course, in these days, we have to make a good deal of the music, and, as a rule, I don't interfere with it," which has the ring of contempt. Now, remarks like these — and there is a great variety of them — imply some degree of detachment, if not opposition, on the part of many ministers. Although they know that music as a part of Christian worship is probably as old as that worship itself, and that it certainly has wrought itself into the traditional texture of that worship more intimately than any other form of artistic expression except eloquence, yet, for prudential or supercilious reasons, they elect to hold themselves aloof from its administration and to treat it as something inscrutable or contemptible. I am perfectly ready to admit that there are musicians and musical people whose ways of talking and acting about their art provoke this disdainful attitude. But the number of such is not large, nor are they properly representative. And, in any case, indifference, helplessness or scorn are none of them seemly on the part of the ministry.

* There are no professional workers that suffer more from isolation than some of our organists. They never have the chance to observe and profit by the work of others in their own line. Hence many a church would do itself a real service if it would grant its organist occasional leaves of absence to visit other churches.

Happily, the number of ministers who thus detach themselves from the musical side of church work is steadily becoming smaller. This does not necessarily mean that the number of highly musical ministers is increasing — though I rather think that this is true — but it does mean that more and more it is being realized that ministerial administration of church music is entirely feasible for any one, irrespective of his technical knowledge of music. Indeed, we can go further, and say that the ideal administration of music as a part of public worship is such as only the leader of that worship in its entirety can exercise. Church music does not exist for itself or its random effect, as in the case of concert music. It exists wholly for its potency in awakening, expressing, deepening, and intensifying religious feeling. In the majority of cases this potency lies in the hands of the ministry either to display and exalt, or to thwart and destroy. The ultimate responsibility for its administration falls upon him whom the church calls to be master and chief in the whole great function of common worship. And this responsibility is perfectly practical for any sensible man, and has possibilities of collateral usefulness that ought to stir such a man to enthusiasm. I believe that in every parish there is a latent capacity for realizing, far more than is often the fact, the ideal benefit of whatever form of music may be practicable. It is to this latent capacity that the minister's administration should address itself.

At the very root of the practical church music problem lies the matter of congregational hymn singing. Where this is neglected there is sure to be weakness or perversion of other elements. If this were the place, I would say several things about its technical administration, especially as concerns the handling of the organ in its direction and support. But, instead, let me here plead for a far more vital treatment of it at the hands of the minister. Its intellectual and spiritual level is almost wholly what he makes it, and his special function is to be so imbued with the value and meaning of the hymns themselves that his zest and insight shall radiate continually to every member of the assembly at every service.

Do we always realize what a priceless spiritual power resides in a hymn-book? Of about five or six principal sources of spiritual impetus and growth we need not hesitate to name the intimate companionship of fine hymns as one, and one of the most accessible and universally potent. For a hymn-book is, first of all, a condensed and select spiritual society. In its pages we are face to face with the real saints of the ages, representing the most varied personal temperaments and circumstances, drawn from a score or more of contrasted communions, but ideally unified and harmonized in their reverent sense of the grace and providence of God, and in their ecstatic impulse to lift their voices in heartfelt prayer and praise to Him. The great majority of the best hymns were not written to order or with any definite thought of whether or not they would be used by others in public worship. Accordingly, they reveal the inmost side of experience, the secret of the devout heart, shut in with itself and God, so that they let us see what in ordinary intercourse we might never see otherwise so clearly and tenderly. Hence, to use a hymn-book justly and effectively is to be introduced into a truly heavenly circle, where we may behold the Gospel worked out into life, its ideals made real, and its aspirations crowned with fruition.

To experience all this is one of the great privileges of the minister. If he be without it, he has thrown away one of the prime opportunities and failed of one of the prime duties of his office. It is one of the lines of study that should begin in the seminary, but which can only become deep and thorough in later days, when maturity and experience serve as illuminators. It is no mean or petty study, for the range of our English hymnody is enormous, and its wealth of theological, psychological and practical implication is bewildering and sometimes intricate. But it is possible in something like its best form for every man who is fit to be in the ministry at all, and it offers room for the finest mental acumen and the choicest religious sympathy.

Is it not strange that so few of our ministers give evidence of having more than touched the fringe of this beautiful field? They are often pitifully ignorant of what is in the hymnals that they use constantly, and quite oblivious of all that lies beyond

them. Their selections for actual use in service are haphazard or merely perfunctory, if not positively incongruous. There is no magnetism or enlightenment in the way they announce what is to be sung. To save time, they wholly relinquish the habit of thoughtfully reading over the hymns before they are sung, and they never add that word of comment that often freshens and vitalizes any exercise. They do not think of asking once in a while to have a whole hymn *read* in unison or responsively, whether or not it is to be sung. They never devote a prayer-meeting or a series of meetings or a class to the thoughtful and prayerful study of hymns. Occasionally they imagine that they can do something by gathering together some more or less apocryphal or sensational anecdotes about hymns, without seeing that what is wanted is to get at the inner substance of the hymns themselves. In practical treatment they are continually confusing the significance of hymns with that of tunes to which they happen to be joined, and oftentimes keep in service some jingling song that smacks of mere rollick — or worse — forgetting that in the end the heartless union of tender and reverent words with such melodies brings the atrophy or destruction of the capacity of the soul to appreciate or appropriate them to itself.* On the other hand, in most cases it will be found that the cultivation of genuine interest in hymns will bring with it altogether unexpected readiness for their adequate singing when combined with tunes that embody their sentiment in some worthy way. When the mood and the feeling have been really touched, then, under normal conditions, comes the fruitful impulse to vocal expression.

Without lingering here, let us now turn abruptly to the domain of choir music. I suspect that nine out of every ten ministers think that into this they should not enter. They feel that it is perhaps too strictly technical or professional, or they are timid about seeming officious and meddling, or they shrink from assuming any further cares and interests. The practical result in many cases is that they convey to the organist and choir the

* It is said that, in connection with one of the great conventions abroad, some American young people fell to singing what they had been wont to call "Gospel songs," hearing which, and recognizing the type of music, but not knowing the American usage, a German student spoke of them as "singing *Kneipenlieder*"!

impression that they are indifferent, uninterested, perhaps captious and hostile. Furthermore, in the delicate atmosphere of the service wireless messages are often conveyed to the assembly whereby they are given to understand that the minister grudges the time given to anthems and sentences, feels that they are simply necessary evils, if not positive intrusions, and that between them and all neighboring exercises there is a chasm of mental and spiritual connection. I am perfectly ready to grant that there are, and perhaps always will be, cases in which such a ministerial attitude is justified by the way in which the organist and choir approach and perform their parts. But this does not wholly excuse the rank discourtesy that some ministers show to all choir activity, or the utter neglect of care that marks their treatment of the choir as an institution. It cannot be right to have in our services any element from the oversight of which the leader of those services deliberately absolves himself, or from which he withholds all vital sympathy and respect. If it be unworthy, it is a plain duty of the church to change its character or abolish it. But if it be to any degree worthy, it merits unwavering and hearty support. More than this — it merits a certain active administration that only the minister can give.

By this I mean, first, that it is the function of the minister to keep in such touch with the work of the choir that he shall know the texts and the general character of what they find it feasible and desirable to prepare for use in service. This necessitates some consultation and occasionally some attendance upon rehearsals. The object in view, from the purely administrative point of view, is that the leader of the service shall be fully aware of the nature of what is to be incorporated into it, so that he may see that incongruous and infelicitous combinations of exercises are avoided.* The result will be sometimes that he will modify his share in the service, sometimes that he will ask the choir to modify theirs. Regard must always be had to the facts that the range of available choir music is not as varied as one might wish,

* I remember, some years ago, hearing an unusually impressive reading from Gen. 27 of the story of Jacob's supplanting Esau, closing with the latter's bitter words, "The days of mourning for my father are at hand; then will I slay my brother Jacob" — whereupon the organ broke forth with a brilliant fanfare, and the choir gleefully declaimed *fortissimo*, "We praise Thee, O God"!

and that almost always a choir cannot be supposed to provide unexpected selections on the spur of the moment.

But, again, this habit of consultation and familiarity ought to make feasible something that is shamefully rare in our churches — the intelligent and sympathetic introduction of and preparation for such choir music as is at hand. How can it be expected that such music shall become a part of the service and be truly effective thus when not the slightest pains is taken to see that its nature and intent is understood beforehand? It is even common for many ministers to act during such music as if it were nothing to them, or worse than nothing. Under such circumstances it is not to be wondered at that the exercise gradually degenerates into a time of vacuity or boredom to some of the congregation, and of mere entertainment or petty criticism to others. If the words of hymns need comment and tactful presentation, much more is this true of the words of anthems — not to speak of the music in each case. This is a touch of real administration that only the minister can give. And the practical benefit of undertaking it abundantly compensates for whatever effort and time it may cost. Incidently, it vastly dignifies the work of the choir by linking it visibly with that of the minister, and it is one of the best safeguards against false ambitions on the part of thoughtless singers.

Above all, if musical services are attempted, the most elaborate pains should be taken by the minister to master their contents, and then to see that the congregation is led to a due appreciation of their spiritual significance. Nothing is more dreary, and in a sense more dangerous, than a musical service, so-called, that has no obvious meaning, and no reason for existence except the desire on the choir's part to "show off" and on the congregation's part to have an hour of free amusement. It is the minister's business to rescue every service from such abuse, and he alone can do it effectively.

If to all this it be objected that somehow it assumes a technical capacity on the minister's part that he cannot reasonably be expected always to have, the reply is twofold. First, the appreciation here called for regards the total intellectual and religious effect rather than the niceties of artistic construction —

just that massive or general appreciation that the performing musician really cannot always reach as surely as a non-professional hearer. And second, if this appreciation and comprehension is out of the question for the trained and eager minister, how much more out of the question must they be for the average person in the congregation! If any of us really believed that music is so inscrutable as this, we should not be gathered in this place at this time.

This line of remark about the need of administrative effort on the minister's part as to choir music ought properly to be extended to the music by the organ alone. More and more this branch of church music tends to be degraded, especially through the reaction of the altogether senseless and even hateful use of music in social life — at receptions, dinners, the theater, and the like — where this exquisite art, often in its choicest forms, is prostituted by being made the provocative of strident conversation or the mere mask of stupid dullness. Sooner or later this decadent custom of ultra-fashionable idiocy will meet the condemnation that it deserves. But, meantime, the use of the king of instruments in church services has to struggle with a prevailing notion that neither it nor its player has any message that is worth listening to or any power to which the reverent spirit may well submit itself. It is true that usually the prelude gets a fairly respectful hearing, at least as far as outward decorum goes. But the real attitude of minister and people is displayed when it comes to the postlude, to which ordinarily no one listens except a few peculiar friends or enthusiasts. I sometimes wonder whether any one really considers how all this impresses a serious and earnest organist, one who feels that the church has called him to minister through his instrument to the highest quality and purpose of the service, and who, Sunday after Sunday, reverently and eagerly prepares himself for his part as truly as the minister does for his. I myself know something of the cruel wounding of spirit that sometimes comes — a wounding that is very different from a disappointment of personal or professional vanity. But perhaps this side of the matter ought not to be magnified. Yet, even without it, something can be said about the folly of expending great sums for instruments and

players so large a part of whose ministry in actual services is rendered nugatory or ridiculous. Mere fashion is chargeable with a good deal of economic waste, but we should all agree that our churches ought not to provide such colossal illustrations. And a heedless and scornful attitude to one branch of church music tends always to spread to other branches. Happily, the reverse is also true. Thoughtful and skillful administration of hymn singing and choir music may be trusted presently to emerge in a similar administration of organ music. Here, as there, the minister has a unique power to help, direct and inspire.

I said at the outset of this address that the effective administration of anything depends upon the knowledge and the ideals of the persons in charge. What I have thus far said seems, perhaps, to have almost wholly centered on a very few aspects of the knowledge or sympathy required, and one or two ways in which such knowledge or sympathy can profitably be applied. No one knows better than I how impossible it is in a brief single talk to present any balanced or comprehensive statement of the range of this scientific side of church music, even so far as that side concerns those who administer our public worship. Quite as impossible is it here to refer suitably to the whole further and higher aspect of the subject, that which may be called its philosophic side, that side in which thought rests upon its ideals and its inner spirit. I take it, however, that much has been implied that has not been said, much, possibly, that cannot ever be wholly said. Suffer me, however, to add a few more sentences before I close.

There can be no ideal for church music apart from the ideal of public worship. It is part of a larger whole. It is a special and single aspect of a complex and many-sided institution. Its philosophy, then, must not only be related to the philosophy of the whole institution, but, in the last analysis, be simply a special application of that general philosophy. One of the most searching questions that the church can ask itself in any age, or as it happens to be operating in any country or denominational tradition, is as to the nature of its philosophy of public worship and the efficiency of that philosophy in fact. There are many indications that our American Congregational churches are not per-

fectly satisfied with the average standard or productiveness of their usual system of public worship. Hence the large amount of experimentation and innovation that has been observable for the last half-century. Just how all this is going to issue can hardly be predicted. But of certain points we may be reasonably certain.

There will not be rest in any Protestant system where public worship is conceived to be or actually becomes an affair so much of the official ministry that there is no conscious and vital activity of the assembly or congregation in it. Any congregation that can properly be called only an "audience" has become analogous to something that is no longer Protestant in essence, and — what is more — is unconsciously doing violence to the whole historic trend of the organized social worship of the true God. This principle holds as strongly against a choir autocracy as it does against a pulpit autocracy.

There will not be rest in any system where the element of pure worship — the deliberate and conscious address of the soul to God — is not given adequate and superior place. It is juggling with terms to call instruction worship, even though it be the direct fruit of worship and though its immediate result be, as it ought to be, a longing for worship. A service in which prayer and praise, confession and the exhibition of zeal and love, are nothing but formal "introductory exercises" to instruction, however good, can never be anything but an imperfect and transitional type of public worship. As some of you know, I think that the time will come when more of our churches will change the order of their services so that the ancient plan will reappear — the weight of instruction near the beginning and the larger exercises of worship afterward. But this is not essential. The great thing is the hearty acceptance of the supremacy of *worship* in that composite institution that we still call "public worship" even when the strictly worshipful elements have been minimized or debilitated. This principle gives the prime basis for a working theory of church music, as it does for the precious ministry of collective prayer.

There will not be rest in any system that addresses its appeal overmuch to the strictly logical faculties, or is carried on chiefly

under the dictates of the bare reason. Just as perhaps no one is ever converted by mere argument so no soul is fed or really edified by mere information or mere logic or mere intellectual cleverness of any sort. Religion is an affair in which the heart, the warm emotions, the exuberant sentiments, the ecstatic imaginations, are all vitally and conspicuously engaged. And so any treatment of public worship that makes no large place for the free play of these faculties will prove defective and unsatisfying. This principle opens the door wide for the use of all that hymns and music are and stand for.

There will not be rest in any system the administration of which is mechanical, heartless or hypocritical. If a minister, or a musician, has not time to be minutely painstaking, or is lacking in sustained and versatile fervor, or approaches his duties in the church with anything less than a passionate sincerity, it is inevitable that his service will leave a sense of grave deficiency, if not of positive offensiveness. But the responsibility never rests with these leaders alone. In every detail of administration the whole people have a living part. The service is the service of the church. Its leaders are the servants of the church. Nothing that they can do or be attains completion or fruitfulness except as it secures the general acceptance and personal adoption of the large and complex society of the congregation. If there is lack or abuse in the administration, the people can never wash their hands in innocency, for it is always in their power so clearly and vigorously to call for improvement as to get it. At all events, it is always for the congregation to be quick to respond with sympathy and cordiality to every sincere and high-purposed effort by the leaders, especially in places or under conditions where the leaders' work is beset by difficulty and hampered by obvious restrictions.

There was a time when in many of our churches, particularly in the larger places, the personal equation among church musicians, both players and singers, was apt not to be conducive to the attainment of the highest results. I believe that this personal element is becoming steadily finer and nobler. And it is always true that there is everywhere latent in musicians, as in others who are drawn into every branch of church work, a won-

derful readiness to respond to the call of really masterful and sublime ideals. Shall we not all, whatever our station in the church, see to it that, in the administration of this peculiarly beautiful and uplifting branch of public worship, we ourselves are eager for and actively committed to ideals that both we and all who stand beside us in the church can respect and admire, and into the realization of which we can pour our choicest enthusiasm?

WALDO S. PRATT

Hartford, Conn.

THE PASTOR'S ASSISTANT — A STAFF OF LAY LEADERS

It is my purpose to offer a brief sketch of the place in our common Church life of the work usually assigned to the assistant minister. It will doubtless be going far enough back to get a flying start in our discussion, to remind ourselves of the early New England practice of employing two men in the service of each Church, one of whom was known as the pastor and the other as the teacher. The duties of these two officers seem seldom to have been very clearly defined. In general the minister, or pastor, was expected to preach two sermons to the congregation each Sunday, to deliver a weekly lecture upon some theme of his choice on Thursday afternoon, and to stand as the representative man of the congregation, and indeed, of the community, in inter-church and inter-colonial matters. The duty of the teacher was to instruct the youth of the congregation, with such catechisms as were available to him, in the elements of the Christian faith. It is generally presumed that it was the duty of the teacher also to have personal watch and care over the members of the flock. I must confess, however, that in such meager acquaintance as has been possible to me with the colonial literature, I fail to find satisfactory reference to the work of the teacher, or satisfactory hints as to what the nature of this work may have been. The principal business of the teacher, who was usually a younger man than the pastor, seems to have been to wait about until the pastor's removal from office and then to undertake the succession to him. So early as in those colonial days the difference in office seems to have been unaccompanied by the corresponding and requisite differentiation of function. The result of this was that in many of the early Churches serious difficulties arose when the question of the succession of the teacher to the office of the pastor was precipitated by the death or removal of the latter.

The office of teacher in the early Church in New England was not able to maintain its status and I doubt whether subsequent to the year 1700 any of the New England Churches undertook to keep in service two men in these offices. The work of the pastor absorbed the pastoral service expected from the teacher, while the work of catechetical instruction was, theoretically at least, delegated to the deacons of the Church, being so turned over into the hands of laymen.

Little more than a generation ago, because of their growth in size and in the amount of work consequently resulting for their ministers, various Churches in New England undertook the appointment of associate or assistant ministers. In some few instances the relationship established was frankly that known as "associate." The man called to assist the minister was duly installed and came so to have his official rights in relation to the parish, sometimes with the distinct understanding that upon the retirement of the minister he would succeed to that office in the Church. This type of agreement entered into by the Church with an associate minister has had some brilliant instances of success within New England and among Churches kindred with ours in other parts of our western Christianity. The typical and signal instance of such success was the associate ministry of Dr. Alexander Whyte and the Rev. Hugh Black in St. Georges Free Church in Edinburgh. Whether in this instance Mr. Black was assured of the right of succession to Dr. Whyte, I do not know. If he was he grew tired of waiting for the long deferred succession to take place, and, a few years since, left his most influential position to undertake quite a different type of service at Union Seminary in New York. When these two men were yoked together, however, in the ministry of St. Georges, which is to my mind the strongest free Church in Christendom, their common ministry exalted this method of providing relief from his excessive burdens to the minister of a large city Church. Each man had his own peculiar style of preaching and type of appeal, and his own characteristic personal way of approach to men and to problems. The two men together gave a great ministry to that historic Church. I doubt if it is possible in this country to instance another so conspicuous success of the associate rela-

tionship. The wider familiarity with our Churches both within and without New England of others will doubtless suggest many instances of the successful application of this method of dealing with the problem of an excess of pastoral and administrative duty beyond one's capacity in the Church.

I believe it is fair to say that in spite of a few notable exceptions the associate relationship has not generally commended itself as a happy way of meeting this situation. If the man asked to work with the minister be quite able to serve as his associate on equal terms there arises at once the problem of these two personalities in their relation to each other. There is something so peculiarly personal in the relationship of a minister to his people as to render it difficult for him to share that relationship equally with another. And such associated relationships of equally competent and able men are likely after a time to break down as the result of ill-concealed friction or at least want of adjustment between the primary parties in the agreement. If on the other hand the man called to the associate relationship be not altogether capable and adequate of being equally yoked with his senior colleague, you then again have the possibility of friction and jealousy because of the great difficulty of giving to him more place than he actually deserves in the administration of the common life of the parish.

In both these situations the congregation runs the same risks as do the associated ministers. On the one hand in the case of two ministers equally strong in leadership and service a congregation is pretty likely to be divided in its allegiance, and the result of such a division is likely to show itself unfortunately in all parish activities. On the other hand, if the yoking be a yoking of unequals it will be very difficult to get the congregation to give to the lesser man that degree of confidence and following in service, which, in the terms of the agreement, they promised to him. Furthermore, as to the matter of succession I fancy that the best place to be if one wants to succeed a minister, is surely not in the position of his assistant or associate, and, even if the matter be arranged beforehand, it is, I suspect, oftentimes difficult for the congregation to fulfill its covenanted obligations without a good deal of restlessness resulting from the feeling that if they were

quite free they might do better farther off in their search for a minister. While there are some marked exceptions to this general rule, one or two of which I have known personally recently, I incline to think that they do not by any means disprove it.

The more usual method of meeting the situation is by the employment of an assistant minister whose engagement is definitely understood to be for a year, or at most for a period of three to five years, who enters into no official relations with the parish save as an employee, by which I mean that he does not sit upon the governing board of the Church as a member, and whose duties are definitely assigned to him. These duties are usually listed with the purpose of relieving the minister of a burden of work that has grown too heavy for him. In the conduct of a Church service he usually reads the scripture and conducts the order of morning worship leaving to the minister the office of leading the congregation in the general or pastoral prayer and the primary duty of preaching the sermon. In the work of education in the Church such a man usually is given some particularly difficult teaching task in the Sunday School which has long been carried by the minister in default of the willingness or qualification of any layman to perform it. In the field of pastoral service a somewhat scoffing tradition gives it as the duty of such an assistant minister to call upon those people who have less than five thousand a year, or live up more than two flights of stairs. In the field of administration such a man does all sorts of odds and ends of work, organizing groups of people and winning from them such leadership as his abilities make possible for him.

The men who undertake this service are usually young men coming direct from the seminary who look upon it as a valuable experience and preparation for their life work and doubtless for many it has been such an experience. Such men usually expect from time to time to be called upon to preach, and occasionally an arrangement is made by which they do preach once a Sunday on alternate Sundays, or sometimes are appointed to preach regularly at the second service of the Church. But here again you have the difficulty that if such a man preaches as well as the minister of the Church the people will want to hear him so often

that the minister will find himself in an uncomfortable position; and if he does not preach as well as the minister, the people will begrudge hearing him at all. Furthermore from his point of view his opportunities are in any case likely to be less and fewer than he thinks is his desert and in proportion as he succeeds in his efforts in the pulpit will he become restless in his work and desire a permanent position as minister in a Church of his own. Now the fact is that the things which he can most effectively do in the leadership of Christian service in personal and pastoral contacts with the people are the very things that depend upon continuous service for their efficacy. In a Church of any stability at all, the service of one, two or even three years is of very little use in these relationships. So much depends upon the personal element in our Churches and those personal relationships through which the minister must do his work are matters of slow growth, cannot be developed in a moment and depend for their power and value largely upon the length of time in which they have had opportunity to grow.

For these reasons I am inclined to posit it as the first proposition of this paper that the relationship of the associate or assistant minister in Churches other than those episcopally governed is an anomalous position, unsatisfactory to the man who holds it and unsatisfactory to the people to whom he seeks to minister. The conspicuous fact that these Churches have in general failed to grow in efficiency as they have grown in size is I believe due in large part to the fact that they have always tried to meet the problem of too much work for the minister by the use of an associate or an assistant. It is my conviction that this method can never generally meet this problem. In such Churches a plural ministry is contrary to the genius of the institution and at the risk of its seeming arrogance I venture to say that in these Churches there is room for but one ordained minister.

I make an exception of Churches that are episcopally governed. I am not sure that that is a happily phrased exception. I think I should rather say that I except those Churches that are highly liturgical in their forms of worship and hold to sacramental theories of the ministry of the Church. In such Churches the thought of the people is fixed upon the institution, upon its ser-

vices and its sacraments. Their primary concern is that the institution shall be properly conducted by men properly appointed so to conduct it. They are not particular as to the personality of these men; they are concerned chiefly with their credentials. The typical Lutheran or Episcopal communicant is not concerned as to the personality of the man who administers the sacrament. He wants to be assured that that man has been properly appointed to that service and that he is properly certified to render it. In such Churches a plural ministry may successfully be maintained and will adequately meet the needs of the people and I believe that it is this fact more than any other that has made possible the success of the Episcopal Churches in large cities in developing parishes altogether too large for one man to adequately serve. At the head of such a parish is found a strong minister, associated with him are men of far less caliber, or perhaps men of large caliber for brief periods, but the people are not concerned with the caliber of these men or with the permanence of their tenure in office. They simply want to be assured that these men are properly qualified and appointed for the tasks which they have undertaken. This is a very great advantage of the Episcopal Church which that Church has very markedly used. It is equally to the advantage of the Lutheran Church and is perhaps as wisely though not as conspicuously used by that communion. This constitutes to my mind a very strong pragmatic argument for the validity of the sacramental theory of the Church. I think I might say it is the only argument for the sacramental position which does seem to appeal to me.

Now the problem is how shall we who are in the other free Churches solve the problem which the city has thrust upon us. For the most part we have attempted to solve it by the multiplication of parishes. Since we cannot develop successfully a plural ministry in one parish we develop a number of parishes each of which has its own minister. This has been the method of Church growth and of our meeting the city situation during the past two generations. But it is by no means a satisfactory method; its impracticability being increasingly demonstrated with each year. It is an exceedingly expensive policy, involves a multiplication of Church plants and properties and this involves

a money cost which is rapidly becoming too great to be borne in our cities. This results in the impoverishment of these Churches and in so heavy a financial burden upon those who are in them as to give warning to those that are without that they had better keep away and so avoid having a part of this heavy burden loaded upon them.

Now the second proposition of this paper is that the way out for our free non-liturgical, non-sacramentarian, or as I would rather say — for our free, simple and spiritual Churches is the development of the trained lay staff. In these Churches there is room but for one minister, and if it is true that that one minister must do not only the work of the minister, but also three quarters of all the work of all the laymen — then it is true that such a Church cannot grow beyond the membership of three to five hundred souls. But I do not believe that it will always be necessary for the ministers of our Churches to do most of the work that belongs to the laymen in addition to the work which belongs to their office properly. What should be among us the strictly ministerial functions? I would name them thus:— First, the ministry of preaching. Now a man can preach to a thousand souls as well as to seventy-five. It takes no more voice, no more brains, no more heart, no more nervous energy. A congregation of a thousand souls means a Church membership of two thousand souls, for that Church which has an average attendance at each of two services equal to half of its total membership is doing well and is adequately serving its membership. It is a minister's business to preach. He ought to preach twice on a Sunday and probably three times. I do not believe in the theory that a man should preach one sermon a week and devote all his time to that. If the amount of time spent in the preparation of the sermon is a rule that determines its excellence, then the way to get the greatest sermons would be to have a man preach but once or twice a year and I think that we would recognize that this would be a futile method to secure such a result. The same man will probably preach better on the average if he preaches three times a week than if he preaches once a week. A man preaching three times on a Sunday to three congregations of a thousand souls

each would be ministering so far as preaching is concerned to a Church membership of about five thousand people.

Second, the ministry of pastoral service. The limitations upon a minister are here much more stringent. Ideally a minister should know all his people in their homes so that when they appear before him he shall be able to conceive as he ministers to them both the position and the passion of their living. This is the reason why a man who preaches must also be the pastor of his people. You can preach effectively to a congregation once if you do not know them; but without knowledge of them, unless you are a genius, you cannot preach to them successively for fifty-two Sundays in a year. This is the reason why the effort to secure a pastor who preaches and an assistant who pays visits is always a failure. These things God hath joined together and no man may put them asunder.

But after all, in order that you may know the position and the passion of a man's life it is not necessary that you call at his home every week. Indeed, there is no more reason that you should call upon him than that he should call upon you; and while, on the old theory of semi-annual parish calls, a minister cannot care for a congregation of more than three to five hundred members it is true that with reasonable opportunity given him by his people a minister may well be the pastor of a Church membership of fifteen hundred to two thousand. To some extent his contract will need to be through the laymen but I suspect that even with such a number of members, given a thorough Church organization, and a real desire on the part of the people that their minister should know their situation and a willingness to do a part of the running themselves, a minister could be an effective pastor to this number of people. This would manifestly include his service to these people in the ministry of baptism and the ministry of Christian marriage and the ministry of Christian burial.

Now these two things are the things which a minister ought to do for his own Church and for his own Church they are the only things that he ought to do. These are distinctly ministerial tasks and must be done by a man trained for the ministry. Few of us devote more than from a third to a half of our time to these distinctly ministerial offices. We are busied with doing a multi-

tude of things which it is not the business of a minister to do and which it is the business of laymen to do.

Around the minister there should stand a lay staff of expert workers each trained for his particular task, all under salary of the Church, for leadership in doing the work which is after all the layman's work. First I put a Director of Religious Education. It is the duty of such a man to outline the policy of the Church in fulfilling its duty of religious education for the community in response to the ideal set forth by the minister in his preaching from the pulpit. It is the business of the director to organize the school of the Church for this purpose, to lay out and win acceptance for the curriculum of the school, to recruit and train the teachers for its service. This is the work of a layman. It is leadership of the laymen and they will best be led by a layman. Second, a Director of Church Music. This man will fulfill the duties generally fulfilled by the organist and choir director of the average Church but should be commissioned more broadly than most such are, and should conceive of his task as the task of developing in the worshipping congregation the art of expressing the spirit of praise. This duty will lead him into the school of the Church where his work will be under the general direction of the director of religious education. Third, a Director of Social Service. This servant of the Church will lead the laymen of the Church in the outreach of the Church upon the community. It will be his duty first, to organize means for the distribution of the Church's funds for the relief of the poor, second, to organize and lead the laity of the Church in the development of the social spirit among themselves, thirdly to lead out the life of the members of the Church into the life of the community in manifold forms of service. No strong Church should be without its builded institution for this service. Fourth, a Leader of Work for boys and young men, and a Leader of Work for girls and young women. These servants of the Church under direction of the director of religious education or the director of social service, as may be determined by the circumstances, will seek to develop the youth of the Church by close personal contact with the consecrated adult life of the Church. The best service of such leaders will be in the enlisting of groups of Christian men and women

who shall do the actual work, and the training and guiding of them in it. Fifth, a Superintendent of the junior department in the Sunday School, a Superintendent of the primary department of the Sunday School, and a Superintendent of the cradle roll, the beginners' and the home department. These three members of the staff will all be under the direction of the director of education and will be responsible for the conduct of the several departments assigned to them in the Church school, and will each undertake frequent and regular visitation in most of the homes from which the pupils of their departments come, and also visitation throughout that particular district of the city for which the Church is responsible, inasmuch as the most hopeful approach to non-Church-going families is through the children whose entrance into the Church will be through one or another of the departments under these leaders. Sixth, a Secretary to the minister and a Secretary to the directors of the Church. The need of the second of these will be at once apparent, but the need of the first is not less important, for in such a Church as we are projecting a very large part of the pastoral work must be done by correspondence and made effective by the use of very carefully made and kept records and files through which the personal service of the minister may reach out without haste and without waste to the whole fellowship entrusted to his care.

Here is projected a lay staff of ten, all of whom are doing not ministerial service, but lay service, and this lay service in the nature of enlisting and training volunteer lay workers to do the actual work of the Church. On the basis of this scheme I venture to say that the title of this paper is a discredited office. There is no such thing as an assistant to the minister, or a minister's assistant; they do not assist, because what is wanted is not an assistant to the minister, but an assistant to the laymen, and only when our Churches shall be set right upon this point will we be able adequately to meet the situation which the modern city thrusts upon us.

Rockwell Harmon Potter

Hartford, Conn.

A HARMONY OF THE HEXATEUCH

By Lewis Bayles Paton

There are a number of excellent works, such as those of Bacon, Addis, Kautzsch, and Carpenter and Battersby, that give the results of the modern critical analysis of the Hexateuch, either in the order of the original text, or by printing each of the documents separately in its consecutive order; but there is no work that exhibits the parallel passages in the several documents side by side after the manner of a harmony of the Gospels. Kent's *Beginnings of Hebrew History* attempts this in a rough way by printing in parallel columns the narratives that refer to the same period, but there is no effort to exhibit the parallelism in detail, and many parallels are omitted. It has seemed worth while, accordingly, to attempt a thoroughgoing harmony, that shall exhibit down to minute details the remarkable duplications and triplications of accounts that furnish so strong an evidence of the composite character of the Hexateuch. The analysis of Carpenter and Battersby in their great work *The Hexateuch* has been made the basis of comparison, partly because it is the latest and best, and partly because it will facilitate the use of their work in connection with this harmony. It would have been desirable to print the passages in full, but considerations of space and expense have made it necessary to give only the chapter and verse references, leaving it to the student to make the comparison for himself.

The following symbols are used: J for the Judean or Jahvistic document, J^S for secondary elements in this document, E for the Ephraimitic or Elohistic document, D for the core of Deuteronomy, D^S for later additions to Deuteronomy, P for the Priestly Code, P^S for secondary elements in that document, R^{JE} for the redactor, or editor, who has combined J and E, R^D for the redactor who has combined JE and D, and R^P for the redactor who has combined JED and P.

GENESIS

§ 1. The Creation	J	J^S	P
General title			2*4a*
Primeval chaos	2*4b-5*		1*1-2*
Creation of light			*3-5*
Creation of the sky	cf. *4b*		*6-8*
Creation of the waters	*6*		*9-10*
Creation of vegetation	*8-9*		*11-13*
The rivers of Eden		2*10-14*	
Creation of heavenly bodies			*14-19*
Creation of fishes and birds	*19*		*20-23*
Creation of animals	*18-20*		*24-25*
Creation of man	*7*		*26*
Creation of woman	*21-24*		*27*
The divine commission	*15*		*28*
Command concerning food	*16-17*		*29-30*
Concluding formula			*31-21*
Rest on seventh day			*22-3*

§ 2. The Fall	J	J^S	P
Temptation, fall and curse	2*25-3.*		
Expulsion from Eden	*21, 23*	*22, 24*	

§ 3. Descendants of Adam		J^S	P
General title			5*1*
Adam		4*25*	*2-5*
Seth		*26a*	*6-8*
	E		
First invoking of Yahweh	Ex. 3*13, 15*	*26b*	Ex. 6*2-3*
The man, Enosh	4*1*		Gn. 5*9-11*
Naming of Eve		3*20*	
Cain's killing of Abel and curse		4*2a, 3-16a.*	
Cain	*2b, 16b-17*		*12-14*
Enoch	*18a*		*21-24*
Irad, Jared	*18b*		*18-20*
Mehujael, Mehallalel	*18c*		*15-17*
Methushael, Methuselah	*18d*		*25-27*
Lamech's wives and children	*19-24*		
Lamech	*28b-29*		*28a, 30-31*

§ 4. Other primeval traditions	J	P
The sons of Noah	9*20-27*	5*32* 6*9-10* 9*18-19*
Origin of the giants	6*1-4*	
The Tower of Babylon	11*1-9*	

§ 5. The Flood		J^S	P
The wickedness of men		6*5-7*	6*11-13*
Noah finds favor		*8*	*18a*
Command to build an ark			*14-16*
Command to enter the ark		7*1*	*18b*
Animals to be taken		*2-3*	*19-21*
The flood is coming		*4*	*17*
Noah obeys		*5*	*22*
He enters the ark		*7-9*	7*13-16a*
Yahweh shuts him in		*16b*	
The flood comes		*10*	7*6.11*
Duration of the flood		*12*	*17a. 24*
The ark floats		*17b*	*18.20*
All creatures die		*22-23a*	*21*
Those in the ark escape		*23b*	8*1a*
Duration of the flood		8*6a*	*3b*
The flood abates		*2b-3a*	*1b. 2a*
The ark rests on Ararat			*4-5*
Noah sends out birds		*6b-12*	
The earth dries		*13b*	*13a. 14*
Noah leaves the ark			*15-19*
The covenant with Noah		*20-22*	9*1-17*
Noah's life after the flood			*28-29*

§ 6. The descendants of Noah	D^S	J^S	P
The sons of Noah		10*1b*	10*1a*
The sons of Japhet	Dt. 2*23*	*8-14*	*2-5*
The sons of Canaan (J), Ham (P)		*15-19*	*6-7. 20*
The sons of Shem		*21* cf. 22*20*	11*10* 10*22.23.31*
Subscription			*32*

§ 7. The descendants of Arpachshad		J^S	P
Arpachshad		10*24a*	11*12-13*
Shelah		*24b*	*14-15*
Eber		*25*	*16-17*
Joktan		*26-30*	
Peleg		*25*	*18-19*
Reu			*20-21*
Serug			*22-23*
Nahor			*24-25*

	J	E	P
Terah	11*28*	Jos. 24*2a*	*26*
Abram, Nahor and Haran	*28*	*2a*	*27*
Idolatry in Mesopotamia		*2b. 14. 15*	
Wives of Abram and Nahor	*29*		cf. *31*
Migration of Terah and death			*31-32*
Descendants of Nahor	22*20-24*		cf. 10*22*

§ 8. Abram's migration	J	E	P
The call of Abram	12*1-3*		12*4b*
Abram sets out	*4a*	Jos. 24*3a*	*5a*
He arrives in Canaan	*6*	*3b*	*5b*
He builds altars there	*7-9*	cf. 35*6b. 7*	

§ 9. The taking of the patriarch's wife	J	E	J^S
Abram (Isaac) goes to Egypt (Gerar)	26*1-6*	Gn. 20*1*	12*10*
He says that his wife is his sister	*7*	*2a. 11-13*	*11-13*
She is taken by the king		*2b*	*14-15*
The king discovers his mistake	*8*	*3-8*	*17*
He reproaches the patriarch	*9-10*	*9-10*	*18-19a*
He dismisses him with rich gifts	*11-14*	*14-16*	*16. 19b. 20*
The patriarch prays for the king		*17* R*18*	
The patriarch leaves the country	*16-17* R*15*		13*1*

§ 10. The separation from Lot	J	P
Both have great herds	13*2.5*	13*6a*
They cannot dwell together	R*3-4*J *6b.7*	*6a*
They separate from one another	*8-11a. 12b-13.18*	*11b-12a*

§ 11. Invasion of the kings of the East (14) An independent source

§ 12. The Covenant with Abram	J	J^S	E	P
God appears to Abram			15*1*	17*1-3*
Abram asks for a son	15*3*		*2*	
He is promised numerous posterity	*4.6*	13*16*	*5* Jos. 24*3a*	*4-7*
Egyptian bondage predicted		R15*12-15*	Gen. 15*16*	
The Land of Canaan promised	*7*	12*14-15. 17*		*8*
God makes a covenant	*8-11.17-21*			*9-14*

§ 13. The sending away of Hagar	J	E	P
Sarai is barren	11*30*		16*1a*
She gives Hagar to Abram	16*1b-2*		*3*
Hagar has a son	*4*	21*9*	*15-16*
Sarai demands that Hagar be sent away	*5*	*10*	
Abram sends her away	*6*	*11-16*	
An angel appears to her	*7-8* R*9-10*	*17*	
The promise to Ishmael	*11-12*	*18. 20. 21*	17*18.20*
Origin of the well of Beer-lahai-roi	*13-14*	*19*	

§ 14. Promise of the birth of Isaac	J		P
Yahweh appears to Abram	18*1-8*		
Sarai is promised a son	*9-10a*		17*15-16*
Laughter at the promise	*10b-12. 15*	21*6*	*17*
The promise is confirmed	*13-14a*		*19*
Time of birth of the son	*14b*		*21*
Departure of God			*22*

§ 15. Origin of circumcision	J	R^D	P
The institution	Ex. 4*24-26*		17*9-14*
The observance	Jos. 5*2-3. 9*	Jos. 5*4-8*	*23-27*

§ 16. The destruction of Sodom and Gomorrah	J	J^S	P
Abraham's intercession		18*17-19. 22b-33a*	
The angels go to Sodom	18*16. 20-22a 33b*		
The rescue of Lot	19*1-23*	D^S	19*29b*
Destruction of Sodom and Gomorrah	*24-28*	Dt. 29*23*	*29a.c.*

§ 17. Descendants of Lot	J	D^S
Origin of Moab and Ammon	19*30-38*	
Their conquest of their lands		Dt. 2*10-11. 20-21*

§ 18. Childhood of Isaac	J	E	P
Birth of Isaac	21*1a. 2a*	Jos. 24*3b*	21*1b. 2b*
His naming Isaac, "Laugher"		Gn. 21*6*	*3*
Circumcision			*4*
Age of Abraham at his birth	*7*		*5*
Weaning		*8*	

§ 19. Origin of the name Beer-sheba	J	J^S	E
Yahweh appears in Beer-sheba	26*23-25*		
Abimelech seeks a covenant with the patriarch	*26-29*		21*22-26*
They make a sacrificial covenant	*30-31a*	21*28-30*	*27*
Origin of the name Beer-sheba	*32-33*	cf. *28-30*	*31-32a*
Abimelech departs	*31b*		*32b*
Abraham dwells at Beer-sheba		*33*	*34* 22*19b*

§ 20. The sacrifice of Isaac	J^S	E
Abraham attempts to sacrifice Isaac		22*1-10*
Prevented by an angel	22*15-18*	*11-13*
Origin of the name Yahweh-yireh	*14*	
Abraham returns to Beer-sheba		*19a*

§ 21. Purchase of the Cave of Machpelah	P23

§ 22. Last days of Abraham	J	R	P
He sends his slave to Aram for wife for Isaac	24*1-9*		
He disposes of his goods	25*5*	*6*	
His death			25*7-10*

§ 23. Abraham's descendants	J	J^S	P
Isaac	25*11b*		25*11a. 19*
Children of Ishmael	25*18*		25*12-16*
Death of Ishmael			*17*
Children of Keturah		25*1-4*	

§ 24. The slave brings Rebekah	J 24*10–61*		
§ 25. The early life of Isaac	**J**	**E**	**P**
Isaac marries Rebekah	24*62–67*		25*20*
Rebekah prays for children	25*21–22*		
She bears twins	*24*	Jos. 24*4a*	*26b*
Origin of the name Esau (Edom)	*25a*	Gn. 25*25b*	
Origin of the name Jacob	*26a*	27*36*	
Esau becomes a hunter	*28*	25*27*	
Jacob obtains the birthright from Esau		*29–34*	
Isaac digs wells	26*19–22* R*18*		
§ 26. Jacob obtains the blessing	**J**	**E**	
Isaac calls Esau	27*1a*	27*1b*	
Bids him bring food	*2–3*	*4a*	
That he may give him the blessing	*4b*	*7b*	
Esau goes out	*5b*		
Rebekah hears the command	*6–7a*	*5a*	
Bids Jacob obtain the blessing		*8–14*	
She disguises Jacob	*15*	*16*	
Jacob brings the food to Isaac	*18b–20. 25*	*17–18a*	
Isaac examines Jacob	*24. 26. 27a*	*21–23a*	
He blesses him	*27b. c. 29a. c*	*23b. 28. 29b*	
Esau comes with food	*30a. c. 31b*	*30b. 31a*	
Isaac says that the blessing is already given	*32–33*	*35–37*	
Esau laments	*34*	*38*	
Isaac blesses Esau		*39–40*	
§ 27. Jacob's flight to Aram	**J**	**E**	**P**
The reason for the flight	27*41b. 42*	27*41a*	26*35* 27*46*
He is sent to Aram	*43b. 45a*	*43a. 44a. 45b*	28*1–4*
He sets out for Aram	28*10*	cf. 29*1*	*5*
God appears to him	*13a*	28*11–12*	35*9*
Promises him posterity and the land	*13b–15*		*11–13*
Jacob is afraid	*16*	*17a*	
Calls the place Beth-el	*19*	*17b*	*15*
Consecrates a pillar	35*14*	*18*	
Makes a vow	28*21b*	*20. 21a. 22*	
§ 28. Jacob settles in Aram	**J**	**E**	**P**
He arrives in that land		29*1*	
He meets Rachel and Laban	29*2–14*		
Agrees to serve for Rachel		*15–20*	
Is given Leah instead	*26*	*21–23a. 25*	
Rachel is given him afterwards		*27. 28a. 30*	29*28b*
§ 29. The children of Jacob	**J**	**E**	**P**
General title			35*22b*
Reuben	29*31–32*		*23a*
Simeon	*33*		*23b*

§ 29. — *Continued.*	J	E	P
Levi	34		23c
Judah	35		23d
Rachel complains because she is childless		30 1-2	
Gives her maid Bilhah to Jacob	30 3b. 4	3a	29 29
Dan	5-6		35 25a
Naphtali	7-8		25b
Leah gives her maid Zilpah to Jacob	9		29 24
Gad	10-11		35 26a
Asher	12-13a. c	13b	26b
Issachar	14-16	17-18	23c
Zebulon	20b	19-20a	23f
Dinah	(cf. 34 3a)		30 21 R p
Joseph	22c. 23a. 24	22b. 23b	22a 35 24a
Subscription			26b

§ 30. Jacob's bargain with Laban	J	E
Jacob asks to leave	30 25	30 26
Laban urges him to stay	27. 29-30	
Offers him wages	31a	28
Jacob makes his conditions	31b. 35-36	31c. 32-33
Laban accepts the conditions	34	
Jacob puts rods in the troughs	37. 38a	38b
The flocks conceive	39	38c
Jacob separates the sheep	40a. c.	40b
Jacob prospers	41-43	
Jacob falls out with Laban	31 1	31 2
Tells Leah and Rachel		4-9

§ 31. Jacob returns to Canaan	J	E	P
God bids him to return	R 31 3	11. 12a. 13 (R 10. 12b)	
Rachel and Leah agree to it		14-16	
Rachel steals the teraphim		19	
Jacob sets out with his family	17. 18a	20-21	18b
Laban pursues after him	25	22-23	
God warns Laban		24	
Laban reproves Jacob	27	26. 28-30	
Jacob's answer	31	32	
Laban hunts for the stolen teraphim		33-35	
Jacob expostulates with Laban		36-42	
Jacob erects a monument	46	45	
The giving of its name	48 R 49	47	
Jacob and Laban make a covenant	43-44. 50	51-54	
Laban returns home		55	
Origin of the name Mahanaim	R 32 7b-8	31 1-2	

§ 32. Jacob's meeting with Esau	J	E	P
Jacob sends messengers to Esau	32 3-7a		
Jacob's prayer for deliverance from Esau	R 9-12		

§ 32. — *Continued.*	J	E	P
Jacob sends again to Esau	*13b-21a*		
He passes the night there	*21b*	32*13a*	
Jacob crosses the river	*22a. 23b*	*23a. 22b. 23c*	
Jacob meets an angel (angels)	*24-26*	*1-2*	
Jacob's name is changed to Israel	*27-29*		35*10*
Origin of the name of the place	*31a*	*30*	
Origin of the custom not to eat the hip	*31b-32*		
Jacob's meeting with Esau	33*1-15*		
Esau goes to mount Seir	*16*	Jos. 24*4b*	36*6-8*

§ 33. Events at Shechem (cf. § 119)	J	E	P
Jacob comes to Succoth (Shalem), (Shechem)	33*17*	33*18a*	33*18b*
Buys land of the Canaanites		*18c-20* Jos. 24*32*	PS
Shechem takes Dinah	34*2b*		34*1-2a*
He loves her	*3a. c*		*3b*
Jacob's sons hear of it	*5. 7*		
Shechem proposes alliance	*11a*		*4. 6. 8-10*
Offers any terms	*11b*		*12*
Sons of Jacob demand circumcision			*13-17*
Shechem consents	*19*		*18*
Persuades his people			*20-24*
Sons of Jacob kill Shechem	*26a* 49*5-6*		*25*
Take Dinah away and spoil	*26b. 29b*		*27-29a*
Jacob fears the consequences	*30* 49*7*		
Sons of Jacob reply	*31*		

§ 34. Jacob journeys southward	J	E	P
Journeys to Bethel (Luz)	(cf. 35*16*)	35*1-5. 6b-7*	35*6a*
Death of Deborah		*8*	
Birth of Benjamin and death of Rachel	35*16-20*		*24b*
Jacob comes to Eder	*21*		
Reuben violates Bilhah	*22a* 49*3-4*		
Jacob comes to Hebron			*27*
Death of Isaac			*28-29*
Jacob dwells in Canaan			37*1*

§ 35. Judah and Tamar (cf. § 123)	J 38

§ 36. The descendants of Esau	D^S	J	P	P^S
General title			36*1*	
Esau's wives			26*34* 28*6-9*	36*2-3*
The sons of Esau			36*5b*	*4-5a. 9-19*
The Horites	21*2. 22*		*29-30. 40-43*	*20-28*
The early kings of Edom		36*31-39*		

§ 37. Joseph is sold by his brothers	J	E	P
General title			37*2a*
Joseph is away with his brothers	*2b*		*2a. c*

§ 37. — *Continued.*	J	E	P
His brothers envy him	2*d*–4	37*5–11*	
Joseph is sent to his brothers	12–13*a*	13*b*–14*a* / R 15–17*a*	
He comes to Shechem (Dothan)	14*b*	17*b*	
They conspire to kill him	18*b*	18*a*. 19–20	
Reuben saves him	21. 27*b*	22	
He is taken by Ishmaelites (Midianites)	25*b*. 26. 27*a*. *c* 28*b*	23–25*a*. 28*a*	
Reuben's despair		29–30	
They send Joseph's coat to their father	32*a*. 33*b*	31. 32*b*	
Jacob mourns	35	34	

§ 38. Joseph in Egypt	J	E
He is brought to Egypt	39*1a*	37*28c*
Sold to an Egyptian	1*b*	36
He serves the Egyptian	2	39*1b*
He prospers	3–4*a*	6*c*
Appointed overseer	4*c*. 6*b*	6*a*
Yahweh blesses his master	5	
Tempted by his master's wife	7*b*–18	
Cast into prison	19–21	
Put in charge of the prisoners	22–23	40*1–4*
The dreams of the chief butler and chief baker		5–23

§ 39. Joseph is made grand vizier	J	E	P
Pharaoh's dream		41*1–7*	
Joseph is summoned		9–13	
Joseph's interpretation	41*31*	25–30. 32	
Joseph's advice to Pharaoh	34. 35*b*. 36*b*	33. 35*a*, *c*. 36*a*	
Pharaoh appoints him vizier	41–45*a*	37–40	45*b*–46*a*
Joseph's wife	45*a*		
Joseph stores up grain	46*b*. 49	47–48	
The famine comes	56*a*	53–55	
Joseph sells grain	57	56*b*	

§ 40. Joseph's brothers come to Egypt	J	E
Jacob sends his sons to Egypt	42*2*	42*1*
They go down to Egypt	5	3
Benjamin remains at home	4	(cf. 13*b*)
They come to Joseph		6
Joseph recognizes his brothers	7*a*, *c*	8. 7*b*. 9–12
His discussion with them		13–25
They report his words to their father	43*7*. 3. 5*b*	26*29–34*
They find money in their sacks	42*27*. 28*a*	35. 28*b*
Jacob refuses to let Benjamin go	38	36

§ 41. The second expedition to Egypt

	J	E
The famine continues in Canaan	43*1-6*	
The brothers ask to let Benjamin go	*8-10*	42*37*
Jacob consents	*11-13*	43*14*
Dealings of the brothers with Joseph	*15*-44*34*	
Joseph dismisses his servants	45*1a*	45*1b*
The Egyptians hear	*2b*	*2a*
He tells them that he is Joseph	*4*	*3*
He reassures them	*5a. c.*	*5b*
Tells them of his position	*9a*	*8b*
He will provide for them	*9b-11a*	*5d. 7. 8a*
The famine shall still continue	*11b*	*6*
They shall tell their father about him	*13*	*12*
He embraces his brothers	*14*	*15*
Tells them to bring their families to Egypt	*19-20*	*16-18*
The brothers return to Jacob	*21a*	*21b-27*

§ 42. The Israelites migrate to Canaan

	J	E	P
God bids Jacob go to Egypt		46*2-4*	
Jacob sacrifices		*1b*	
Jacob sets out	45*28*-46*1a*	*5* Jos. 24*4c*	46*6-7*
Jacob meets Joseph	*28-34*		
Pharaoh is informed	47*1*		47*5*
Joseph presents his family to Pharaoh	*2-4*		*7-10*
Pharaoh assigns them land	*6b*		*6a*
Joseph provides for his brothers	*12*		*11*

§ 43. Genealogies of the Israelites

	P	P^s	P^s
General title	Ex. 1*1*	Ex. 6*14a*	Gn. 46*8*
The sons of Jacob	*2-4*		
The sons of Reuben		*14b*	*9*
The sons of Simeon		*15*	*10*
The sons of Levi		*16*	*11*
The descendants of the sons of Levi		*17-27*	
The sons of Judah			*12*
The sons of Issachar			*13*
The sons of Zebulon			*14-15*
The sons of Gad			*16*
The sons of Asher		E	*17-18*
The sons of Joseph		Gn. 41*50-52*	*19-20*
The sons of Benjamin			*21-22*
The sons of Dan		D	*23*
The sons of Naphtali			*24-25*
Number of those who went down into Egypt	*5*	Dt. 10*22*	*26-27*

§ 44. Joseph enslaves the Egyptians JGn. 47*13-26*

§ 45. Jacob blesses his sons	J	E	P
The Israelites prosper in Egypt	47*27a*		47*27b*
Jacob grows old	*29a*	48*1a*	*28*
Calls Joseph	*29b*	*1b-2a*	
Charges sons to bury him in Canaan	*29c-31*		49*29-32*
Asks for Joseph's sons	48*2b. 9b. 10a*	*8-9a*	
Jacob takes Joseph's sons	*13-14. 17-19*	*10b-12*	48*5-6* R7
Jacob blesses Joseph	*15-16*	*20-22*	*3-4*
Jacob calls his sons	49*1b*		49*1a*
Jacob blesses his sons	*2-27*		*28*

§ 46. Death and burial of Jacob	J	E	P
Death of Jacob	49*33b* 50*1*		49*33a. c*
His body is embalmed	*2-3*		
He is buried in Canaan	*4-11. 14*		50*12-13*
Joseph's brothers entreat him	*18*	50*15-17*	
Joseph reassures them	*21*	*19-20*	

§ 47. Death of Joseph	J	E
Length of Joseph's life		50*22-23*
Joseph predicts the return to Canaan	*24*	*25*
Death of Joseph	Ex. 1*6*	*26*

EXODUS

§ 48. The bondage in Egypt	J	E	P
Idolatry of Israel in Egypt		Jos. 24*14*	
Increase of the nation	Ex1*20b*		Ex. 1*7*
A new Pharaoh oppresses them	*8-12*		
The hardness of their servitude	*14a*		*13. 14b*
Command to kill the children	*22*	*15-20a. 21*	P*
Birth of Moses		2*1-2*	6*20*
Adoption by Pharaoh's daughter		*3-10*	

§ 49. Moses' flight to Midian J 2*11-22*

§ 50. The call of Moses	J	E	P
Moses tends the flock of Jethro		3*1*	
God appears to him	3*2-3*	*4b*	23*3b-25*
Moses is afraid	*4a. 5*	*6b*	
Revelation of the name Yahweh		*6a. 13-15*	6*2. 3. 7*
Yahweh has taken pity on Israel	*7*	*9b*	*5*
He will bring them out of Egypt	*8-9a. 16-18a*	*10b*	*4. 6. 8*
Moses shall go to Pharaoh	*18b*	*10a*	*10*
He shall lead Israel out of Egypt	*18c*	*12b*	Ps*13*
The Egyptians shall be humbled	R*19-20*	*21-22*	7*3-5*
Moses objects to going	4*10-12*	*11-12*	6*12* Ps*28*

§ 50. — *Continued.*	J	E	P
Aaron is appointed his spokesman	Js *13-16*	4*27-28* Jos. 24*5a*	7*1-2*
The rod turned into a serpent	J*1-5*	Ex. 4*17*	*8-9*
The sign of the leprous hand	*6-8*		
The water turned into blood		*9*	
The killing of the first-born	RJE *21-23*		

§ 51. Return of Moses to Egypt	J	E	P
Death of the king of Egypt	2*23*		
Return of Moses to Egypt	4*19*	4*18*	
Takes wife and sons	*20a*	cf. 18*5*	
He takes the wonderworking rod		4*20b*	
Origin of circumcision	*24-26*		Gen. 17*9-14*
Attitude of Israel toward Moses	*29-31*		Ex. 6*9*

§ 52. Moses demands Israel's release	J	E	P
Moses asks leave to go	5*3*	5*1*	7*6. 7. 10a*
The rod is changed to a serpent			*10b-12*
Pharaoh refuses to let them go		*2*	*13*
He orders them back to their work	*5*	*4*	
Bricks without straw	*6-21*		

§ 53. The water turned to blood	J	E	P
Moses reports to Yahweh	5*22-23*		
Yahweh announces the plagues	6*1*		
Moses is to return to Pharaoh	7*14. 16*	7*15*	
The waters are to become polluted	*17a. 18*	*17b*	*19*
The waters become polluted	*21a. 24-25*	*20b*	*20a. 21b. 22a*
Pharaoh remains unmoved		*23*	*22b*

§ 54. The plague of frogs	J	P
The plague announced	8*1-4*	8*5-7*
Pharaoh begs for its removal	*8-14*	
He remains obdurate	*15a*	*15b*

§ 55. The plague of lice	P 8*16-19*

§ 56. The plague of flies	J 8*20-32*

§ 57. The murrain of cattle	J 9*1-7*

§ 58. The plague of boils	P 9*8-12*

§ 59. The plague of hail	J	E	R[JE]
Moses reproaches Pharaoh	9*13. 17*		9*14-16*
Plague of hail announced	*18*	9*22*	*19*
Some heed the warning			*20-21*
The hail comes	*23b. 24b*	*23a. 24a*	
It destroys the crops	*25b*	*25a. 31-32*	
Pharaoh begs for mercy	*27-29a. 33*		*29b. 30*
Pharaoh hardens his heart	*34*	*35*	

§ 60. Plague of locusts	J	E	R^{JE}
Moses announces the plague	10*1a, 3b–6*	10*1b*	10*1b–3a*
Pharaoh's servants expostulate with him	*7*		
Pharaoh offers to let the men go	*8–11*		
The locusts come	*13b, 14b, 15a*	*13a, 14a*	
They eat all vegetation	*15c*	*15b*	
Pharaoh begs for mercy	*16–19*		
He offers to let them go without flocks	*24–26*		
His heart is hardened	*28–29*	*20*	

§ 61. Plague of darkness		E	P^{S}
The sending of the plague		10*21–23*	
Pharaoh's heart hardened		*27*	*9–10*

§ 62. Killing of first-born	J	E	P
The judgment announced	11*4–6*	11*1a*	12*12*
Israel shall be safe	*7*		12*13*
Pharaoh will let them go	*8*	*1b*	

§ 63. Institution of Passover	J^{S}		P
To come in first month			12*1–2*
Lambs to be taken	12*21*		*3–6*
Sprinkling of the blood	*22*		*7*
Eating of the meat			*8–11*
Yahweh will smite the Egyptians	*23a*		*12*
Will spare Israel	*23b*		*13*
Feast to be kept in future	*25–27a*		*14*
The people obey	*27b*		*28*
Other Passover regulations			*43–50*

§ 64. Feast of Unleavened Bread	J 13*3–10*		P^{S} 12*15–20, 24*
§ 65. Sacrifice of Firstlings	J 13*11–13*	J^{S} 13*14–16*	P 13*1–2*
§ 66. First-born of Egypt slain	J 12*29*		
§ 67. Recapitulation of the plagues		E Jos. 24*5b*	D^{S} 4 *34–35* D 6*21–23* D 11*2–3* Ds 29*2–4*

§ 68. Israel leaves Egypt		J	E	P^{S}
Pharaoh compels Israel to go		12*30–33*		
Israel plunders the Egyptians			11*2–3* R12*35*	
Israel goes out of Egypt	Ds 4*20*, 37–38	*34, 39*	Jos. 24*5c, 6a*	12*40–42, 51*
Title of list of stations				Nu. 33*1–2*
Rameses to Succoth		*37–38*	Ex. 13*17–18*	*3–5*
The cloud leads them		13*21–22*	(cf. 14*19*)	
Moses takes bones of Joseph			13*19*	
Succoth to Etham				P Ex. 13*20* PS Nu. 33*6*
Etham to Pi-hahiroth			Jos. 24*6a*	P Ex. 14*1–2* PS Nu. 33*7*

§ 69. Crossing the Red Sea		J	E	P
Pharaoh repents of his permission		14*5*		Ex. 14*3-4*
He pursues Israel		*6*	14*7*	*8. 9b*
He overtakes Israel		*10a*	*9a* Jos. 24*6b*	*9b*
Israel is terrified		*10a*	Ex. 14*10b*	
They reproach Moses		*11-12*		
Yahweh promises deliverance		*13-14*	*15a. 16a*	*15b. 16b-18*
The cloud (angel) moves		*19b. 20b*	*19a. 20a* Jos. 24*7*	
The sea is driven back		*21b*		*21a. c. 22*
The Egyptians follow Israel		*24a. 25*		*23* RP 15*9a*
The sea covers the Egyptians	D11*4*	*27b. 28b*	Ex. 14*24b* Jos. 24*7b*	P 14*26. 27a. 28a* RP1 5*19b*
Israel is saved	RJE 14*31*		14*30*	RP 14*29* 15*19c*
The song of victory			15*1*	15*20-21*
Expansion of the song	RJE 15*2-18*			

§ 70. The desert of Shur (cf. §93)	J	D	PS
The journey to Marah	15*22-23*		Nu. 33*8*
The people murmur	*24-25a*	9*7*	
Journey to Elim	*27*		*9*

§ 71. The manna	J	E	D	P
They come to the desert of Sin				16*1.* PS Nu. 33*10*
They hunger			8*3a*	16*2-3*
Yahweh promises bread		16*4a*	*3b*	*8. 11-12a*
The reason for sending it		*4c*	*3c. 16b*	*12b*
The manna falls	Nu 11*9*			*13b-14*
Origin of the name			*16a*	*15a. 31a*
Its appearance	*7a*			*31b*
Its taste	*7b*			*31c*
The people gather it	*8*	*4b*		*15b-21*
No manna on Sabbath				PS *5. 22-30*
Pot of manna laid up				P *32-36*

§ 72. Arrival at Sinai	E	P	PS
Journey to Rephidim		17*1a*	Nu. 33*12-14*
Journey to Sinai	19*2b*	19*2a. 1*	*15*

§ 73. The theophany at Sinai	J	E	DS
Moses called up into the mount	19*20*	19*3a*	
Yahweh's coming announced	*11b*	*9*	
No one to approach the mount	*12-13a. 21* R*23*		4*10*
People to sanctify themselves	*22*	*10-11a*	
Moses goes down	*24a. 25*	*14-15*	
Yahweh descends on Sinai	*18*	*16*	*11*
Moses leads the people forth	*19b*	*17*	5*5*
Yahweh speaks		*19*	4*12. 15. 33. 36* D5*4*
The people fear to listen		20*18-20*	D5*23-31*
Moses returns into the mount	*24b*	*21*	P Ex. 24 *18a*

§ 74. The Ten Words	J	E	E^S	D
Announcement of the covenant	34*10–13*	20*22*	20*1*	DS 4*13* D 5*2–3*
Prologue			*2*	*5b*
No other gods	*14–16*	*23a*	*3*	*7*
No images	*17*	*23b*	*4–6*	*8–10*
No worship without sacrifice	*20c*	23*15b*	*7*	*11*
Sabbath	*21*	*12–13*	*8–11*	*12–15*
Sacrifice of firstlings	*19–20*	*29b–30*		
Unleavened bread	*18*	*15*		
Feast of weeks	*22a*	*16a*		
Feast of harvest	*22b*	*16b*		
Three pilgrim feasts	*23–24*	*14. 17*		
No sacrifice with leaven	*25a*	*18a*		
Sacrifice not left till morning	*25b*	*18b*		
First fruits	*26a*	*19a*		
Kid in mother's milk	*26b*	*19b*		
Honor father and mother			*12*	*16*
Murder			*13*	*17*
Adultery			*14*	*18*
Theft			*15*	*19*
False witness			*16*	*20*
Covetousness			*17*	*21*
Concluding exhortations	R 19*5b–6*	*25–26*		*22*
Writing of the Ten Words	34*27–28*	24*4a. 8b*		

§ 75. Making the covenant	J	E
Moses pledges the people to obey		19*7–8*
		24*3*
The sacrificial covenant	24*1. 9–11*	*4b–8*

§ 76. Moses receives the tables	J	E	D^S	P
Moses goes into the mount	24*1–2*	24*12–15a*	9*9a*	24*15b–17*
Stays there forty days		*18b*	*9b*	
Receives the tables of stone		31*18b*	4*13b* 5*22b* D 9*10–11*	31*18a*

§ 77. The golden calf	J	E	D	P
Aaron makes a calf	(cf. 32*25*)	32*1–6*	9*8*	
Moses comes with the tables		*15–16*	*15*	34*29a*
Joshua hears the noise		*17–18*		
Moses sees the calf	32*25*	*19a*	*16*	
He breaks the tables		*19b*	*17*	
Grinds the calf to powder		*20*	*21*	
Aaron is afraid of Moses		*21–24*		*29b–35*

§ 78. Consecration of Levi	J	E	D	P
Yahweh slays the people	32*26–28*	32*35*		
Levites consecrated to priesthood	*29*	Dt. 33*8–11*	10*8–9*	Nu. 3*44–45* cf. Nu. 8

§ 79. Moses' intercession	E^S	R^{JE}	R^{JE}	D
Yahweh threatens to destroy Israel	32^{30}	32^{7-10}	Nu. 14^{11-12}	9^{12-14}
Moses prays to spare them	$31-32$	11	$17-19$	D^s $18-19a.25-26$
Lest the Egyptians may mock		12	$13-14$	$28-29$
And the other nations			$15-16$	
Remember the forefathers		13		27
Yahweh replies	33	14	20	D^s 9^{19b} 10^{10}
Moses prays for Aaron				D^s 9^{20}

§ 80. Command to go forward	J	J^S	E^S	D
Moses ordered to advance	33^{1-3}		32^{34}	10^{11}
The people mourn	4			
Moses beholds Yahweh		33^{12-23} 34^{5-9}		

§ 81. Second making of the tables	J	D
Moses to prepare two tables	34^{1a}	10^{1a}
He shall come into the mount	2	$1b$
No man shall come with him	3	
Yahweh will write the words	$1b$	$2a$
Moses obeys	4	$3b$
Yahweh rewrites the words		$4-5a$

§ 82. Building of Tabernacle	E	D	P
Command to put off ornaments	$R^{JE}33^5$		25^{1-7}
To make a sanctuary			$8-9$
And an ark (cf. J Nu. 10^{33})		10^{1c}	$10-15.17-22$
To put tables in ark		$2b$	$16.21b$
Moses tells Israel			P^s 35^{4-19}
The people put off their ornaments	33^6		$20-29$
Moses makes the ark		$3a$	37^{1-9}
He sets up the tabernacle			40^{17-19}
Puts tables in ark		$5b$	$20a$
Puts ark in tabernacle			$20b-21$
The cloud covers the tabernacle	(cf. 9.10)		34 Nu. 9^{15}.
Yahweh communes with Moses	$8-11a$		Nu. 7^{89}
The priests of the tabernacle	$11b$	8	Nu. 3^{38}

§ 83. Visit of Jethro	J	E	R^{JE}
Jethro hears of Moses		Ex. 18^1	
Comes with Moses' wife and sons	(cf. Ex. 4^{20a})	5	Ex. 18^{2-4}
Moses and Jethro meet	18^7	6	
Jethro learns of Israel's success	9	8	
Jethro worships Yahweh	$10-11$	12	

§ 84. Appointment of judges	E	E^S	D^S
Moses finds work too hard	18^{13-18}	Nu. 11^{14}	1^{9-12}
He is told to choose judges	$19-23$	$16-17$	$13-14$
He does so	$24-26$	$24b-30$	$15-18$

§ 85. Departure of Moses' father-in-law	J	E
	Nu. 10$^{29-32}$	Ex. 18^{27}
§ 86. Rebellion of Aaron and Miriam		E^{S} Nu. 12$^{1-15}$

NUMBERS

	PP^{S}
§ 87. Numbering of Israel	1–4
§ 88. Offerings of the princes	7$^{1-88}$
§ 89. The order of march	10$^{13-28}$

§ 90. Departure from Sinai	J	D^{S}	P	P^{S}
The order to depart		10$^{6-8}$		
Israel sets out	10^{33a}	10^{9}	10$^{11-12}$	
Yahweh leads the way	33^{b}. 35 36.	10$^{31-33}$		Ex. 40$^{36-38}$ Nu. 9$^{17-23}$ 10^{34}
Distance to Kadesh	33	10^{2}		

§ 91. Kibroth-hattaavah	J	E	D	P
Stay at Taberah		11$^{1-3}$		
Journey to Kibroth-hattaavah	(cf. 11^{35})		9^{22}	P^{s} 33^{16}
The people complain of the manna	11$^{4-15}$	21^{4b-5}		Ex. 16$^{2-3}$
Moses wishes to die	15			
Yahweh promises meat	18–23			11–12
Moses tells the people	24			6–10
The quails come	31–32			13
Yahweh smites the people	33–34	6–9	8^{15} 9^{22}	

§ 92. Journey to Kadesh	J	E^{S}	D^{S}	P
Journey to Hazeroth	11^{35}			P^{s} Nu. 33^{17}
Journey to Kadesh (Paran)	12^{16}	Dt. 33^{2}	1^{19b-21}	(cf. 13^{26a})

§ 93. Strife at Massah	J	E	D	P
The people complain	Ex. 17^{3}	Dt. 33^{8}	6^{16} 9^{22}	
The name Massah	2^{b}. 7^{a}. c.	Ex. 15^{25b-26}		

§ 94. Strife at Meribah	J	E	D	P
There is no water		Ex. 17^{1b}		Nu. 20^{2}
The people complain	20^{3a}. 5	2^{a}		3^{b-4}
Moses prays to Yahweh		4		6
Bidden to smite rock	8^{b}	5–6^{a}		8^{a}. c.
Moses does so		6^{b}		9–10
The water flows			8^{15}	11
Moses is condemned			D^{s} 1^{37} 4^{21}	12
The name Meribah		7^{b}Dt. 33^{8b}		13

§ 95. Sending of spies	J	E	D^S	P
Moses bidden to send spies			1*22*	13*1-2*
He chooses men			*23*	*3*
Names of the spies			Jos. 14*7a*	*4-16*
He sends them out	13*17b*	13*17c*		*17a*
To see the people	*18b*	*18a. c*		
And the land	*19*	*20*		
The spies go	*22*	*21a. 23a*	Dt. 1*24*	*21b*
They return to Kadesh		*26b*	Jos. 14*7b*	*25. 26a*
They report on the land	*27a*	*23b. 24. 26c. 27b*	Dt. 1*25*	*32a*
And its inhabitants		*29*		
There are giants there	*28. 31*	*33*	*28* D9*1-2*	*32b*
The people mourn	14*1c*	14*1b*	Jos. 14*8a*	14*1a*
They rebel against Moses	*3*	*4*	Dt. 1*26-27* 9*23-24*	*2. 5*
Caleb entreats the people	13*30* 14*8. 9b*		1*29* Jos. 14*8b*	*6-7. 9a*
They try to stone Moses				*10*
Condemned to die in desert		RJE *21-23*	Dt. 1*34-35* Jos. 14*9*	*26-30a*
Caleb shall enter Canaan		RJE *24*	Dt. 1*36*	*30b*
And their children	*31*		*39*	
They shall wander in desert		*25*	*40*	*32-35*
Moses tells the people				*39a*
They insist on going up		*39b-40*	*41*	
Yahweh forbids them	*41-43*		*42*	
They go up	*44*		*43*	
They are defeated	*45*		*44*	
They entreat Yahweh			*45*	
They remain in Kadesh		20*1b*	*46*	
Death of Miriam		20*1c*		

§ 96. Revolt against Moses	J	E	D	P	P^S
Names of rebels	16*1d*	16*1c*	11*6a*	16*1a*	16*1b*
Their revolt		*2a. 12*		*2b. 3a*	
Their accusation	*13-14a*	*14b*		*3b. 7b*	*8-11*
Moses' reply	*15. 28-30*			*4-7a*	*16-17*
They defy Moses	*27c*	*25. 27b*		*18-19*	
Israel to separate itself from them	*26b*			*20-24*	
They do so				*26a. 27a*	
The rebels are destroyed	*31. 33a*	*32a. 33b. 34*	*6b*	*35*	*32b. 33c*
Censers made an altar-covering					*36-40*

§ 97. Further revolt	P
The people reproach Moses	16*41-42*
A plague breaks out	*43-50*
The cowardly spies die	14*36-38*
Aaron's rod buds	17*1-13*

§ 98. Moses' work at Kadesh		E^S Dt. 33^{2-5}		
§ 99. The wandering	E	D	D^S	P
Israel sent into desert	14^{25b}		1^{40}	
Duration of wandering	Jos. 24^{7e}	8^{2a}	*21. 14a*	14^{33-34}
Reason for wandering		*2b*		
Supply of manna		*3*		Ex. 16^{35}
Yahweh's care		*4-5*	29^{5-6}	
			27	P^e
All that generation die			*14b. 15*	Nu. 26^{64-65}
§ 100. War with Amalek		E	D^S	
Amalek attacks Israel		Ex. 17^{8-13}	25^{17-18}	
The curse of Amalek		*14-16*	*19*	
§ 101. Last stations of wandering		E	P	P^S
Hazeroth to Moseroth				33^{18-30}
Moseroth to Bene-jaakan		Dt. 10^{6}	-	*31*
Haggidgad to Jotbatha		*7*		*32-33*
Jotbatha to Ezion-geber				*34-35*
Return to Kadesh			20^{1a}	*36*
§ 102. Embassy to Edom	J	E	D^S	
Moses asks passage through Edom		20^{14-17a}		
Offers to buy food and water	20^{19}	*17b*		
Edom refuses permission	*20*	*18. 21a*		
Israel goes around (through) Edom	*21b*	*22a* 21^{4b}	$2^{2-6.8}$	
§ 103. From Kadesh to Moab		E	D^S	P P^S
Journey to Mt. Hor				20^{22b} 33^{37}
Death of Aaron		Dt. 10^{6}		*23-29* *38-39*
Mt. Hor to Zalmonah				21^{4a} *41*
Zalmonah to Moab		Nu. 21^{11b}	*28b*	*10* *42-44*
§ 104. In land of Moab		E	D^S	
Forbidden to fight Moab			*2⁹*	
They cross the border		21^{12}	*13. 16-18*	
§ 105. In land of Sihon	J	E	D^S	P^S
They cross the Arnon	21^{16-18a}	21^{13-15} Jos. 24^{8a}	2^{24-25}	33^{45}
Ask permission to pass		Nu. 21^{21-22}	*26-29*	
Sihon refuses		*23a*	*30-31*	
Israel conquers him		*23b. 24a* Jos. 24^{8b}	*32-33* 29^{7}	
Cities captured	*18b-20. 24c. 25. 32*	Nu. $21^{24b. 31}$	2^{34-36} 4^{46-47} Jos. 12^{1-3}	*46-47*
Song of triumph	R^{26}	*27-30*		

§ 106 Land of Ammon		D^S	
Israel forbidden to enter it		2*19*	
Does not enter it		*37*	

§ 107. In land of Bashan	R^D	D^S	P^S
Victory over Og	Nu. 21*33-35*	3*1-3* 29*7b*	
Capture of his cities	Dt. 4*47b-49* Jos. 12*4-6a*	3*4-10*	
Og a giant		*11*	

§ 108. Settlement of Reuben and Gad	R^D	D^S	P^S
Reuben and Gad ask for the land			32*1-19*
Their warriors are to go with Israel	Jos. 1*12. 13. 14b* Jos. 4*12*	4*18*	*20-23*
Wives and children to remain	Jos. 1*14a. 15*	3*19-20*	*24-27*
Moses charges Eleazar and Joshua			*28-30*
Reuben and Gad consent	*16-18*		*31-32*
Moses gives them land	Jos. 12*6b*	*12-13. 16-17*	*33*
		29*8*	34*14-15*

	J		
			Jos. 13*8-12* 14*3*
Settlement of Gad	Gn. 49*19*		Nu. 32*34-36*
			Jos. 13*24-28*
Settlement of Reuben	35*22a*		Nu. 32*37-38*
	49*3-4*		Jos. 13*15-21. 23*
	Ju. 5*15b-16*		15*6* 18*17*

§ 109. Settlement of Manasseh	J	D^S	P^S
Machir takes Gilead	Nu. 32*39-40* Ju. 5*14b. 17*	3*15*	Jos. 13*29-32* 17*1b. 5b*
The villages of Jair	Nu. 32*41* Ju. 10*3-5*	3*14*	
Conquest of Nobah	Nu. 32*42*		
Failure to conquer Canaanites	Jos. 13*13*		
Marriage of daughters of Zelophehad			Nu. 36*1-13*
They receive lands			Nu. 27*1-7* Jos. 17*3-5*

§ 110. The altar by Jordan	R^D	P^S
Joshua exhorts Reuben, Gad and Manasseh	Jos. 22*1-8*	
The altar by Jordan		Jos. 22*9-34*

§ 111. The Prophet Balaam	J	E
Balak is king of Moab	Nu. 22*4b*	Nu. 22*2* Jos. 24*9a*
The Moabites fear Israel	*3b. 4a*	Nu. 22*3a*
They send for Balaam	*5a*	Jos. 24*9b*
Balaam's home	*5c*	Nu. 22*5b*
Invite him to curse Israel	*5c-7. 11. 17*	Jos. 24*9c*
Balaam's reply	*18*	Nu. 22*8*
God's charge to Balaam		*9-10. 12*

§ 111. — *Continued.*	J	E	
The messengers return		13-14	
Balak sends again		15-16	
Balaam encounters the angel	22-35		
Asks permission to go	34	19	
God gives permission	35a	20	
Balaam sets out	35b	21	
Balak comes to meet him	36a	36b	
Asks why he did not come	37b	37a	
Balaam's reply		38	R
Balak takes him to a mountain	39 23^{28}	40-41	23^{27}
Balaam sacrifices	24^{1}	23^{1-3}	23^{29-30}
God inspires Balaam	2-3a	4-7a	
		Jos. 24^{10}	
Balaam's first oracle	3b-7	Nu. 23^{7b-10}	
	8-9	22-24	
Balak is angry	10	23^{11}	
Balaam replies	12-13	18	
Balaam receives another oracle	14-15a	13-18a	
Balaam's second oracle	15b-24	18b-21	
Balak parts from Balaam	25	25-26	

§ 112. Israel worships Baal-peor	D^S	E	P
Israel camps in plains of Moab	3^{29}	25^{1a}	22^{1}
	J		P^s 33^{48-49}
Israel worships Baal-peor	Nu. 25^{1b-2}	3a	31^{15-16a}
Yahweh punishes them	3b-4	5	16b
The slaying of Cozbi			25^{6-15}

§ 113. War with Midian		P^S	R^P
Command to attack Midian		25^{16-18}	
Moses sends an army		31^{1-7}	
Kill kings of Midian and Balaam		8	Jos. $13^{21b.22}$
Slay all the women		9-18	

§ 114. The second census		P^s Nu. 26	Jos. 17^{2}

§ 115. Moses' last words	E	D^S	R^D
Moses is commanded to speak			Dt. 31^{16-21}
Moses addresses Israel	Dt. 33^{1}	Dt. 1-5	31^{30}
		D 4-44-46	
Contents of Moses' address	Dt. 33^{2-29}	D 5-28	Dt. 32^{1-43}
Concluding formula	D	D^s 29^{1}	44
Further exhortations	30^{1-10}	29^{2-29}	
		30^{11}–31^{1}	
		32^{45-47}	
Moses gives his instruction to Levites	31^{9-13}	31^{24-29}	31^{22}

§ 116. Appointment of Joshua	E	D^S	P
Moses' death approaches	Dt. 31*14a*	31*2-6*	Nu. 27*15-17*
Joshua is called	*14b-15*	1*38* 3*28*	*18-21*
Moses charges him	*28*	31*7*	*22*
			R^D
Yahweh will go with him	Ex. 23*20-22*	31*8*	Ex. 23*28*
The hornet will drive out the Canaanites	*28-31a*		*27. 31b*
	Jos. 24*12-13*		Jos. 1*3-9*

§ 117. Death of Moses	J	E	D^S	P	P^S
Moses asks to enter Canaan			3*23-25*		
Yahweh refuses			*26*	Dt. 32*51*	Nu. 27*14*
Moses is sent into a mountain			*27*	*48-49*	*12*
There he shall die			4*22*	*50. 52*	*13*
Moses goes up to the mountain		Dt. 34*1b*		34*1a. c. 5b*	
Yahweh shows him the land	Dt. 34*1d-4*				
Death of Moses		*5a*		*7*	
His burial		*6*			
Israel mourns him				*8*	
He is the greatest of the prophets			R^d 34*10-12*		
Joshua succeeds Moses				*9*	

JOSHUA AND JUDGES I.

§ 118. First invasion of Canaan	Ju. I	J	E	R^D
Judah and Simeon invade Canaan	*1-4a*			
Adonizedek (Adonibezek) fears Israel	cf. *5. 7*	10*1a. c. 2*	10*1b*	
Gathers kings of South	cf. *11. 20*	*3*	*4*	9*1*
They attack Gibeon		*5b*	*5a*	*2*
Gibeon asks help		*6 a. c.*	*6b. d*	
Joshua goes up		*7a. 9*		10*7b. 8*
They defeat Adonizedek	*4b-5*	*10b*	*10a*	
Yahweh destroys the Amorites		*12-14*	*11*	
Adonizedek is captured	*6a*	*16-24*		10 *15. 25*
His death	*6b-7*	*26-27*		12*10-12a*

§ 119. Here many critics insert § 33

§ 120. Conquests by Judah	Ju. I	J	R^D
Invades the hill country	*9*	Gn. 49*8-12*	Jos. 10*28-35* 12*12b. 15-16a*
Conquers the hill country	*19a*		10*40-42* 11*16a*
Joshua's return to Gilgal			10*43*
Philistines unconquered	*19b*		13*2-3* Ju. 1*18*
Failure to take Jerusalem	*21*	Jos. 15*63*	Ju. 1*8*

§ 121. Conquests by Caleb

	Ju. I	J	RD	PS
Caleb takes Hebron	20a	Jos. 15*13*	14*6. 10-15*	21*11-12*
Drives out the Anakim	*20b. 10*	*14*	10*36-37*	RD 11*21a*
Caleb takes Debir	*11-13*	*15-17*	10*38-39*	RD *21b. 22* 12*13a*
Achsah asks for the springs	*14-15*	*18-19*		

§ 122. Conquests by Kenites

	Ju.	J	RD	PS
Kenites invade Canaan	1*16*			
King of Arad attacks them		Nu. 21*1*		Nu. 33*40*
Israel makes a vow		*2*		
Capture of Hormah	*17*	*3*	12*13b-14*	

§ 123. Here many critics insert § 35 — PS

§ 124. Territory of Judah — Jos. 15*1-12. 20-6*

§ 125. Territory of Simeon — 19*1-9*

§ 126. Cities of the Levites

		E	PS	PS
Receive no land together				13*14. 33* 14*3b. 4*
Cities of the Levites	17 19*1*	24*33*	Nu. 35*1-8*	21*1-8. 13-42*

§ 127. Joseph invades Canaan

	Ju. I	J	E	RD
Tribes of Joseph advance	*22*		Jos. 1*1-2*	Jos. 1*11b*
People to prepare food			*10-11a*	
Joshua sends spies	*23*	Jos. 2*3c*	*2I*	
The King of Jericho seeks them		*2-3a*	*3b*	
Rahab hides them		*6*	*4a*	
Says that they have gone		*4b-5a*	*5b*	
The men pursue them			*7*	
Rahab knows Israel shall conquer		*8-9a*		*9b-11*
Makes spies swear to save her		*12. 13b*	*13a*	
The spies swear		*14*		
She is to tie a scarlet thread		*18a*		
Bring her family into house		*18c. 19-21a*	*18b*	*17*
She sends them away		*21b*	*15-16*	
They go		*21c*	*22*	
They return to Joshua			*23. 24a*	*24b*

§ 128. Crossing the Jordan

	J	E	RD	PS
They come to Jordan	3*1a. c.*	3*1b*		
Joshua addresses Israel	*5. 9. 10a*	*2-3a*	3*7. 10b*	
The ark shall precede them	*11*	*3b. 6*	*4b*	3*4a. 8*
They cross Jordan on dry ground	*13. 17a.* 4*10b*	*14*	*17b* 4*1a*	*15-16* 4*13*
Twelve men to take stones	4*3b*	4*1b-3a. 20*		3*12*
These to be a memorial	*6-7a*		4*21-24*	4*7b*
Joshua does so	*8b*	*4-5*	*9-10a*	*8a*
The water of Jordan returns	*11. 18*		*14*	*15-17*
The Canaanites fear			5*1*	

§ 129. Circumcision at Gilgal

	J	E	RD	PS
Joshua circumcises Israel	5*2-3*		5*4-8*	
Origin of name Gilgal	*9*	4*20*		4*19*
They keep the passover				5*10*
Eat bread of the land				*11-12*

§ 130. Capture of Jericho

	J	E		
Jericho is besieged		6*1* 24*11a*		
Joshua's vision	5*13-15*			
Promise of victory	6*2*			
They shall compass the city	*3*	6*4*		
The people shall shout	*10*	*5*		
Bids warriors compass the city	*7a*	*7b*		
The ark follows	*11*	*6. 8-9*		
Make circuit of city	*12a. 14, 15*	*12b. 13*		
City captured	*16b. 20 a. c*	*16a. 20b*	12*9*	
		24*11b*		
Devoted to destruction	*17a. 21*	6*24a*	6*18. 19. 24b*	
Order to save Rahab	*17b*	*22*		
Rahab is saved	*25*	*23*		
Curse on the builder of Jericho	*26*			
Joshua is famous			*27*	

§ 131. War with Ai

	J	E	RD	PS
Israel is defeated at Ai	7*2-9*			7*1b*
Because they took spoil of Jericho	*10-15*			
Achan is convicted	*16-26*			7*1a*
Joshua sent against Ai	8*1a*		8*1b-2a. 8b*	
He sets an ambush	*2b-8a. 9-11*	8*12*	*13*	
The King of Ai comes out	*14-17*			
The ambush rises	*19*	*18*		
Men of Ai slain	*20-22*	*24a*		
Ai destroyed	*25*	*24b. 26*	12*9* 8*27-28*	
King of Ai hanged	*23. 29*			

§ 132. Treaty with Gibeon

	J	E	RD	PS
Gibeonites send ambassadors	9*4-5*	9*3. 6a*		
Say they come from afar	*6b*	*9a*	9*9b*	
Propose a treaty	*6c*	*8a*		
Joshua interrogates them	*7*	*8b*		
They reply	*11b-14*	*11a*		
Joshua makes a treaty	*15b*	*15a*		9*15c*
He learns they are neighbors	*16 b. d*	*16a. c*		*17*
He expostulates with them	*22b*	*22a*		
They reply			*24-25*	
They are made slaves	*23. 26. 27*			*18-21*

	Ju. I	J	E	R^D
§ 133. Further conquests by Joseph				
Capture of Bethel	23-26			12 16b
Other conquests	Ju. 5 14a	Gn. 49 22-26		17-18
The ark is deposited	Ju. 2 1a. 5b			P^S 18 1
Burial of Joseph's bones			24 32	P^S
Joshua receives land			24 30 Ju. 2 8	19 49b. 50
Territory of Joseph				14 1 16 1-4
Territory of Ephraim			R^D	16 5-9
Failure to conquer Gezer	Ju. 1 29	Jos. 16 10	Jos. 12 12b	21 21
Territory of Manasseh				17 1a. 7-9
Towns not conquered by Manasseh	27-28	17 11-13	12 21-23	21 25
Joseph desires more land		14-18		
§ 134. Altar on Ebal		E	D^S	R^D
Joshua erects stones on Ebal			Dt. 27 1-4	8 30b. 31a
Joshua builds an altar		Dt. 27 5-7a	7b	30a. 31b
Writes on the stones			8	32
The blessings and the curses			11-14	33-35
§ 135. Distribution of remaining land		R^{JE}		P^S
		Jos. 18 2-9		Nu. 34 16-29
§ 136. Tribe of Benjamin		J		P^S
Its territory		Gn. 49 27		18 11-28
		Ju. 5 14b		
§ 137. War with Jabin		J	R^D	R^D
Jabin forms an alliance		11 1	11 2-3	Ju. 4 1-2
			12 19-24	
He attacks Israel		4-5		3
Yahweh encourages Joshua		6-7		
Israel defeats them		8-9	10-15	23. 24
§ 138. Tribe of Zebulon		Ju.	J	P^S
Its territory		1 30		Jos. 19 10-16
		5 14d. 18a	Gn. 49 13	21 35
§ 139. Tribe of Issachar		Ju.	J	P^S
Its territory		5 15a	Gn. 49 14-15	19 17-23
§ 140. Tribe of Asher	R^D	Ju.	J	P^S
Its territory	13 4. 5a	1 31-32	Gn. 49 20	19 24-31
		5 17c		
§ 141. Tribe of Naphtali	R^D	Ju.	J	P^S
Its territory	13 5b	1 33	Gn. 49 21	19 32-39
		5 18b		21 16

§ 142. Tribe of Dan	Ju.	J	P^S
Its territory	1*34-36*	Gn. 49*16-18*	19*40-46. 48*
	5*17b*		21*24*
Micah's sanctuary	17*1-13*		
Migration of Danites	18*1-26*		
Conquest of Laish	*27-31*	Jos. 19*47*	

§ 143. Conquest completed		R^D
		11*16-20. 23*
		12*7-8*

§ 144. Nations unconquered	J	E	R^D	R^D
Anger of Yahweh		Ju. 2*20*		Ju. 2*1b-2*
Canaanites left in the land	Jos. 13*1b*	*21*	Jos. 13*2-6*	*3-5a*
	Ju. 2*23*			3*1. 3*
	3*5*			
Reason why they were left	*2*	3*4*		2*22*

§ 145. Division of the land	J	R^{JE}	R^D	P^S
Land to be divided by lot	13*1a. 7*		Jos. 13*6b*	Nu. 33*54*
The boundaries of Israel				Nu. 34*1-13*
Lots cast for the land		Jos. 18*10*		Jos. 14*1. 2. 5*
The land is divided				19*49a. 51*
Israel dwells there in peace				21*43-45*

§ 146. Cities of refuge			P^S	P^S
Cities of refuge to be chosen			Nu. 35*9-12*	Jos. 20*1-3*
Intentional murderer to be killed			*16-21*	
Accidental manslayer to flee to city			*22-28*	*4-6*
Additional regulations		R^P	*29-34*	
Selection of the cities east of Jordan		Dt. 4*41-43*	*13-14a*	*8-9*
Cities west of Jordan			*14b-15*	*7*

§ 147. Joshua's last words	E	R^D	P^S
Joshua gathers the elders	Jos. 24*1*	Jos. 23*1-2a*	
Gives historical retrospect	*2-13*	*2b-5*	
Demands sole worship of Yahweh	*14-23*	*6-11*	Nu. 33*50-53*
No alliance with the Canaanites		*12-13*	*55-56*
Curses on disobedience		*14-16*	
The people promise to obey	*24-27*		
Joshua sends the people away	*28.* Ju. 2*6*		
Death of Joshua	*29-30* Ju. 2*8-9*		cf. Jos. 49*50*

§ 148. Israel's apostasy	J	E	R^D
People serve Yahweh one generation		Ju. 2*10*	Jos. 24*31*
			Ju. 2*7*
Then serve the Baals	Ju. 3*5. 6*	Ju. 2*13*	Ju. 2*11. 12*
They are punished			*14-15*

In the Book-World

In commemoration of the one hundreth anniversary of the founding of Princeton Theological Seminary its Faculty have published a stately volume entitled *Biblical and Theological Essays.* There are fifteen essays, covering a wide range of themes. There are signs that not all the articles were prepared originally for this memorial volume, one having been made use of on notable occasions nearly a decade ago, and another having been prepared and put to service in another function. It will hardly be expected that every essay be described or even named. But the volume commands attention; and certain of its contributions are in particular noteworthy.

One of these is the essay by William Brenton Greene, Jr., "The Supernatural." The discussion follows the familiar theistic lines of argument against the familiar antagonists, from Lucretius to Ritschl, quoting approvingly most often from H. B. Smith, and centering its main appeal in the nature of conscious thought. The universe as a whole must be rational, or all our reasoning is worse than folly. Throughout the essay the accent is given finely and consistently to the rational. One craves a statement in which the rational is — not exchanged for, but — transfused with the ethical. This is surely the method of all the great Biblical minds. They interpret the universe in the ultimate terms of character, of moral quality, of will and conscience and personal worth. Those ethical categories, all instinct with freedom and duty, are not given any fair hearing, much less are they accorded their true dominion, when all the argument is cast in terms purely intellectual, rational, and theoretic. Why cannot the Supernatural, the Ultimate, be fully conceived and fully defined and fully employed through all the argument in such terms as will give a balanced definition of the moral being of Christ. There God and man do meet. There is surely intimate, ultimate being; intimate, ultimate truth; intimate, ultimate life. See, for example, the categories adequate to define Christ's willing and stately transit through the scenes of passion week. The author seems to apprehend this finely. But it lies in his mind as a rug in its roll. It needs to be unrolled. Just where one expects to see this done, the argument runs aside into a defense — albeit a cogent one — of miracles. It is fine to see through all the essay the author's clear assurance of the validity of natural religion.

In the essay by Casper Wistar Hodge, Jr., "The Finality of the Christian Religion," there is presented in excellent form a survey and critique of the discussions in Germany since 1895, centering around the debate between Troeltsch and Kaftan, touching the relation of History to Metaphysics, involving the problem of the Absoluteness of Theology,

of Christianity, and even of Religion. Hodge's point of departure is faith in the historic verity of the N. T. exhibit of Christianity as a Supernatural Gospel, with Christ as the only Mediator between God and man. The author's motive is apologetic. He feels that Kaftan's answer to Troeltsch has surrendered essential Christianity; that in discounting the historical he has discounted the real, the essential. Troeltsch's argument against Kaftan is stated fairly and with power; but only the more effectively to demonstrate that Troeltsch can be met only by holding impregnably to the truth of the Supernatural Revelation in the N. T. The essay is thoroughly fair and thoroughly keen, stating clearly and fully the genesis and the present status of the great debate. An impressively practical test of Troeltsch's position as revealed in his debate with Warneck over Christianity and World Missions is merely mentioned in a footnote. But in that companion debate is unfolded inevitably an essential and vital part of the mighty problem in which Troeltsch has become immersed. And it is the implications and issues of this other debate that require to be fully known before anyone can fully grasp the ponderous interest at stake. But to properly handle the story and the stages of that encounter would require another essay.

The article by Robert Dick Wilson, "The Aramaic of Daniel" is the outcome of thirty years of specialized study. It aims to demonstrate, by a really exhaustive investigaton of the signs and sounds, the forms and inflections, the syntax and vocabulary of the Aramaic of Daniel and of other documents, that the book of Daniel was composed in Babylon in the latter part of the 6th century B. C., thus overthrowing the conclusion of Driver. Convincing as the discussion is, and it merits highest respect, the guess may be ventured that the discussion will not convince. For after all, the elements here reviewed are not the basic elements that give Driver's judgment their shape.

There is a truly striking article by Oswald Thompson Allis, "The Transcendence of Jehovah, the God of Israel." It is confined to the five verses in Isaiah 44: 24-28; and the argument turns wholly on the problem of Hebrew Metrics. It claims that in this little poem there is a "numerico-climactic structure"; and that when once this structural form is detected, the text proves itself pure, the metre is found to be perfect, and the argument is seen to be clear and complete. And then, on the basis of this argument in the thought of the poem, it claims the certainty of an early date for the poem, *i. e.* long before the Exile; and the probability that Isaiah was its author. This brings to the front again the question of Hebrew Metre, and of its utility as a valid means of judging the Hebrew text. The discussion bears upon a very sensitive nerve in modern Hebrew scholarship, reaching from Budde to Glazebrook and Box, and on into the last volume of the International Series upon the Minor Prophets, though this volume could not be named. Allis opposes Budde and all his train, arguing convincingly against the dominion of the Elegiac theory, and arguing nobly for a due respect for the Hebrew text and the Versions. But curiously enough the essayist is in it all a metrical constructionist quite as strict as the scholars he arraigns. Here will prove to be his weak point. This he virtually confesses, when he

says that other illustrations of metrical climax are hard to find. This only concedes in a new way, what is getting to be the common confession of Hebrew scholars, viz: that no strict theory of Hebrew metre is possible. Brave battles have been fought here. But just now contestants are habitually wary. Still there is metre in Hebrew. But in the hands of Hebrew poets that metre is superbly elastic and free. When once this is fully seen, then scholars will not only be more respectful towards the present text, but they will be driven to find that rhythm, and not metre, is the medium through which to view Hebrew poetic art.

The essay by Benjamin Breckenridge Warfield, "The Emotional Life of Our Lord," brings honor to the volume. It proves its author to be a man of perennial youth, skilled and practised in fertile methods of study. Such work, even though it be but an introductory step to a larger study, and withal but a series of fragments, will refresh any workman, and retain for him the rights of sure leadership.

The essay by John DeWitt, "Jonathan Edwards, A Study," is a mental feat and a literary product of the first order. It is, as such, the finest study in the book. As an estimate of Edwards it deserves to become a classic.

The essays by William Park Armstrong, "The Place of the Resurrection Appearances of Jesus"; by John Gresham Machen, "Jesus and Paul"; by Gerhardus Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," are powerful and timely articles.

The opening essay of the volume is from the pen of the President, Francis Landey Patton, "Theological Encyclopedia." It it quite in Dr. Patton's style, a mingling of the scholarly, the scornful, and the jaunty. Although handling the most universal of themes, it almost takes pains to protrude, not Theology, but Calvinism; and not Calvinism, but American Presbyterianism; and not American Presbyterianism, but Princeton. Even so the essayist might have been masterly. For he has it in him to be our American Flint. And Kuyper had grandly shown how Calvinism may lay a base for a magnificent cyclopedia. But for this President Patton was not in the mood.

The volume as a whole is massive, weighty, and finely impressive. The dominant note throughout — and the note is truly dominant — is a "high Supernaturalism." This is fine. It is reassuring and inspiring. The book is not unlike a mountain peak, in its solidity and firmness and effect. But the impression received is too prevailingly that of distance and isolation and rebuke. It is good to define and to defend the goal, a service this volume renders splendidly. But it is also good to join and struggle in an intimate and unfailing and sympathetic partnership in all the thronging confusion of the ever-changing conflicts and aspirations of our time. (Scribner's, pp. 634. $3.00.) C. S. B.

Pentateuchal Studies by Harold M. Wiener, M.A., LL.B., a Jewish barrister of London, is a reprint of a series of articles published in the *Bibliotheca Sacra* during the years 1911-1912. In these Mr. Wiener attempts to disprove the modern documentary hypothesis of the Pentateuch. His fundamental proposition is, that the text of the Pentateuch

is so corrupt that it is impossible to base any conclusions upon it in regard to the existence of documents. He shows that the divine names of Yahweh and Elohîm in the Greek and Syriac texts do not always correspond with the readings in the Massoretic Hebrew text. From this he argues that the alternation of these names is not a safe criterion for the discrimination of the sources; and since the analysis depends upon this phenomenon, that the whole critical theory falls to the ground.

This argument greatly exaggerates the significance of the variations in the Greek. Most of them can be shown to have arisen from causes that have operated within the transmission of the Greek version itself, and to have no significance for the restoration of the original Hebrew. It also exaggerates the importance of the divine names as a basis of the critical analysis. It is unquestionable that the change of names first gave the clue to the documents, and that it is an important indication, in view of the express statement of J that the name Yahweh was in use from the beginning, while E and P declare with equal positiveness that the name was not introduced until the time of Moses; but this is not the only evidence. The parallelism of narratives, the different vocabularies, and the different historical and theological standpoints would discriminate the documents apart from the usage of the divine names. It is quite likely that Yahweh and Elohîm have occasionally been interchanged in the course of the transmission of the text, but this fact does not invalidate the conclusions that are based upon a large number of converging lines of evidence.

The principle of textual corruption which Mr. Wiener applies to the divine names he also applies to the post-Mosaic indications of the Pentateuch. Those verses, or clauses, which are inconsistent with Mosaic authorship he pronounces late interpolations, and by this means gets rid of their evidential value. The only trouble with this method is that the post-Mosaic indications are so closely interwoven with the main tissue of all the documents that a consistent elimination of them would involve the expunging of most of the documents. Mr. Wiener removes a few of the more glaring indications, but ignores the subtler evidences of historical and theological standpoint.

Suppose that it could be proved that our Pentateuchal text is so corrupt that neither linguistic nor historical conclusions can be based upon it. This might overthrow the modern critical theory, but it would also overthrow the theory of Mosaic authorship. If the text is too unsound to permit the conclusions of the critics, it is also too unsound to permit the conclusions of Mr. Wiener. Disproof of the critical hypothesis is no proof of the traditional hypothesis. It is merely proof that we know nothing whatever about the matter.

A large part of the work is taken up with personal polemic against "the critics"; in which the author endeavors to show that Drs. Skinner, Driver, and Briggs have been guilty of duplicity and intentional concealment of the facts in their discussions of the analysis of Genesis. Arguments of this kind are undignified, and serve in no way to advance the cause of truth. Mr. Wiener is an apologist of the seventeenth-century type who loses no opportunity of personal invective and insinua-

tion in order to defend the traditional conception of the Torah of his forefathers. (Bibliotheca Sacra Company, xiii, 353, $2.15). L. B. P.

Dr. F. E. Hoskins of Beirût is a fine Arabic scholar and an experienced traveler in the Orient. His work entitled *From the Nile to Nebo* is an entertaining account of a journey over the traditional route of the Exodus from Egypt to Palestine. Unfortunately the author does not use his materials with sufficient critical judgment to make his work an important contribution to the solution of the problem of the Exodus. The fundamental question in all historical investigations concerns the nature and value of the sources. This is not taken up by Dr. Hoskins until the eighteenth chapter, and then is discussed in an extremely superficial manner. The work of the great critics of the last century upon the Pentateuch he regards as worthless, so far as the chronology of the documents is concerned, although he is willing to admit that there are evidences of different sources in the Pentateuch. This admission has little value, inasmuch as he makes no use of the documentary analysis in discussing the Biblical material; yet a single illustration is sufficient to show the indispensableness of criticism. One group of passages in Exodus and Numbers places the visit to Kadesh immediately after the crossing of the Red Sea; another group puts it after the visit to Sinai; still another, after the forty years' wandering; while Deuteronomy places it before the forty years' wandering, and knows no return there at the end of the wandering. It is clear that no history of the Exodus can get very far without a determination of the relation and historical value of these different narratives. Dr. Hoskins calmly ignores these problems, and assumes that the list of stations in Numbers 33, which certainly comes from the hand of one of the latest of the post-exilic compilers, represents the original route of the Children of Israel. It is the irony of fate that, after rejecting the help of the great historical critics, he should fall into the hands of Prof. Tofteen, whose fantastic theories concerning the Pentateuch in "The Historic Exodus" have been Dr. Hoskin's mainstay. Thus he follows Tofteen in asserting that the P elements were written in the time of Samuel, Deuteronomy in the time of Joshua, and J and E in the time of Moses. It is inconceivable how one who admits the existence of these documents can believe that they originated within such a short period of time.

After this uncritical treatment of the sources, we are not surprised to find that the author adheres to the tradional location of Mt. Sinai at the southern end of the so-called Sinaitic Peninsula. As a matter of fact there is not an atom of evidence in favor of the traditional Sinai beyond monkish tradition that goes back no farther than the fourth century A. D. It has not yet been shown that any of the documents of the Pentateuch hold this view, and none of the proposed identifications of the names of the stations in Numbers 33 with sites in the Sinaitic Peninsula have any value. Modern opinion is coming strongly to the view that Sinai was situated northeast of 'Aqaba at the head of the Gulf of 'Aqaba. First, because this was on the natural caravan route to the east, "the Way of the Red Sea" of Exodus 13:18; second,

because Elim of Exodus 15:27 is the same as Elath at the head of the Gulf of 'Aqaba; third, because Sinai was situated in the land of Midian, and the only Midian that we know lay east of the Gulf of 'Aqaba; fourth, because Yahweh is always represented as coming from Sinai to Canaan through the land of Edom; fifth, because in Exodus 19, Sinai is described as an active volcano. The traditional Sinai is not a volcano, while in the land of Midian there are a number of volcanoes that have been active within historic times. In view of these facts it seems as if the exploration of the so-called Sinaitic Peninsula were a waste of time from the point of view of Biblical history, however interesting it may be as a contribution to general geography. (Sunday School Times, pp. 379, pc. $3.00.) L. B. P.

How to Interpret our Bible, by Rev. Jas. Roy, is a plain, unpretentious essay evidently intended for that large number of thoughtful Christians who are having trouble in readjusting their faith to the conditions of present-day thought. While not willing to give everything said in this book an unqualified approval we feel sure that it will prove a helpful book to those for whom it is intended. In an easy, simple way it brings the reader face to face with those plain facts about the Bible that are so often overlooked, but are so important, such as its being a collection of various writings, of many authors, in different languages and so forth. Then some simple rules, of a non-technical character, as helps to the interpretation of the Bible are given and finally the way in which God has spoken in the Bible is pointed out. We believe that even ministers and theological students can find much of profit in this little book. (Broadway Pub. Co., pp. 119. $1.00.) E. E. N.

Readers of The Hartford Seminary Record will not, it may be assumed, need any suggestions as to the value and present-day importance of the study of the Bible. But there is no doubt that the church at large needs to be more thoroughly aroused to a sense of its duty and privilege in this matter. This in a word is the object of a very well-written little book by Clayton S. Cooper, one of the secretaries of the International Y. M. C. A., entitled *World-Wide Bible Study.* The points and suggestions contained in this book should make it a valuable book for the use of any who are seeking to awaken interest in Bible study. It reveals the present world-wide interest, with the changes in emphasis and methods, that, if successfully maintained, promise great results in the near future. (Sunday School Times Co., pp. vi., 224. $1.00.) E. E. N.

There are books about which a reviewer hesitates to express his opinion lest the opinion, if unfavorable, may seem to cast reflections on the spirit in which the books are written. Such a book is that by W. Letterman Smith, entitled, *Christ All and in All.* It is such a book as might have been written a century or more ago so far as its method is concerned. With the general truth that Christ is all and in all "to everyone that believeth" we are in hearty accord, but we do not quite see our way clear to a superficial and formal application of the scriptures

to almost any and everything as teaching this truth. For example, we do not see how "the trees of the field, too, have their testimony to bear to the gracious Christ," or how the expression in Mt. 6:30 suggests this, or how Nehemiah "as the master-workman" points to Christ "the best Friend of the Workingman." The excess of such abuses of scripture will not tend to commend the book to thoughtful readers. (Broadway Pub. Co., pp. 138. $1.00.) E. E. N.

There are fads in criticism as in all human affairs and there are also rival fads. Now it is the Christ-Myth and now *The Historical Jesus and the Theological Christ.* The latter is the title of J. Estlin Carpenter's recent book. Dr. Carpenter deals first with the authors of some books of the other sort and he speaks plainly and sensibly. Professors Jensen, Drews, and W. B. Smith's works are each and all thrown out of court as lacking in substantial proof and sound conclusions. Our author then develops his own thesis. He defends the history of a Jesus of Nazareth. Of course, Dr. Carpenter rejects the miracles ascribed to Jesus as being products of the myth-making impulse of the day. But a Jesus lived and he is portrayed for us in the Gospels. "There was a figure of flesh and blood which all could understand, but," says Dr. Carpenter, "the essence of the Gospel may not lie for us in that which seemed most significant to Jesus and his age." Our author then deals with Jesus and the Kingdom. He is soon rummaging around in ancient Persia, finding here and there glints of the Gospel as Jesus later proclaimed it. The Book of Daniel, the Apocrypha and other contemporary documents are drawn upon and the Gospel interpreted so as to remove "the robes of an unreal divinity from the central personality," viz: Jesus. The Theological Christ is composed out of Buddha, contemporary Jewish imagery, the contributions of Paul, and Fourth Gospel. The further development of the doctrine is sketched to its culmination in Nicea and Chalcedon. The remainder of the book is a continuation of the general theme. (London: Philip Green, $1.00.) E. K. M.

One may find in *Mountain Pathways* by one Hector Waylen a quite unique and very interesting study of the Sermon on the Mount, culminating in a new translation. The author has paid heed to the Greek of our present text; to the imagined Aramaic of the original utterance; to the Syriac; to the social and the psychological conditions of the surroundings of Christ; and to the choice of the most telling terms and forms in which to clothe his original translation. Several studies precede the translation, preparing the way for a truer understanding. In these studies the search after the inner sense is eager and keen — though sometimes over-biased towards "psychical" fancies. This is a second edition. Professor F. C. Burkitt has provided a cautious introductory letter. (Kegan Paul, French, Trübner & Co., Ltd., London, pp. 128. 3s. 6d. net.) C. S. B.

In these pages there can be nothing but the merest mention of the successive volumes of the Gibb Memorial Series. The present volume

is a continuation of Yaqut's *Dictionary of Learned Men* edited by Professor Margoliouth. It covers part of the letter *'ain* and consists in great part of biographies of men named Ali. MSS for the completion of the edition are slowly turning up in different places. Indeed one lesson to be learned is that no one should speak of any work as hopelessly lost. (London: Lugac & Co.: pp. xii, 560: 101.)

There is a revived interest in the old creeds as is seen in the homiletical use that is now being made of them. *The Athanasian Creed in the Twentieth Century* by R. O. P. Taylor belongs to the above class of works. Mr. Taylor read the Athanasian Creed some twenty years ago and "has never forgotten the startling pleasure which it gave him." Its lucidity and definiteness opened up to him possibilities of mental satisfaction. The memory of this no doubt provoked him to deliver the lectures of which his book is composed. You would infer from the author's silence that he assumes that the Creed was written by Athanasius. This is hardly fair to an innocent public. The exposition of the various articles is along traditional lines. There is a good deal of good preaching by the way, and exhortation. Except for the fact that the book brings a great historic document to the attention of the public, the author can hardly justify his product. There are other and better expositions of the doctrines contained in the Creed than the book furnishes us with. However, Mr. Taylor's greatest dereliction is his failure to state the facts regarding the so-called Nicene Creed. (Imported by Scribner. $1.50.) E. K. M.

"A Work of Negation" is the sub-title of A. S. Garretson's *Primitive Christianity and Early Criticisms* and the author surely has the spirit of an iconoclast. He is tilting at all generally accepted views, ranging through the centuries from Apuleius to Rousseau and Henry George, and back again. Such a jumble of historical allusions and quotations, relevant and irrelevant, is rarely found within the covers of a single book. As for criticism, the work is utterly untrustworthy, ofttimes a half century out of date in its judgment and with no sense of perspective. (Sherman, French & Co. $1.50.) E. K. M.

In his *Armenian Awakening,* Mr. Leon Arpee — an Armenian of Constantinople, now preaching in this country — has told the history of the Armenian church from 1820 to 1909, with a special emphasis on the Protestant movement. His theory is that Paulicianism, originally a strong Armenian Scriptural sect which had dragged out a secret existence in Armenia up to recent times, had made the nation more receptive than her neighbors to fresher religious thought. In connection with the *raison d'être* of an Armenian Protestant church (chap. 8) he shows how that new organization came into being on one hand through the persecuting and excommunicating zeal of the Gregorian authorities and on the other as a concession to the churches of this country which demanded immediate results from the missionary work. Nevertheless the problem of the internal reformation of the Oriental churches called into conscious-

ness at that time, is still awaiting a satisfactory solution. The Protestant work is contributing towards it, the influence of its churches, educational institutions, and literature.

We may add that since the publication of the book the Armenian church has made the question of reforms a subject of frank and lively discussions in which church men of high authority have taken a prominent part. Let us hope that better political conditions will afford this people, caught in a whirlwind of struggle for existence, the peace of mind necessary for fruitful introspection and self-reform. (University of Chicago Press. $1.25.) M. H. A.

In *Mission Problems in Japan, Theoretical and Practical,* by Rev. Albertus Pieters, M.A., is published a series of lectures delivered in 1911 at Holland, Michigan, before the Western Theological Seminary of the Reformed Church in America. Mr. Pieters has been for twenty years a member of the South Japan Mission of the Reformed Church. He has become a recognized authority upon the problems of Christian education, and has been a factor in the settlement, or lack of settlement, of the relations between the missions and the Japanese churches. He brings his wide experience and keen mind to the interpretation of some of the most interesting, perplexing, and, with an eye to the future, most vital problems that confront missionaries today. Many will heartily dissent from some of the positions taken in this all-too-brief book, but all will be grateful for an informing and thought-provoking contribution to the science of missions.

The core of the book is found in three chapters which discuss the relation of the Church at home to the Church in the mission field. In the first two chapters he analyzes the missionary purpose, and sets forth the conditions under which Christian work is carried on in Japan. His closing lectures show how essential, and yet how difficult, is the task of Christian education, and sketch the victories of the Gospel in the Far East. In all this his attitude is that of a staunch supporter of the older views regarding the Bible and mission polity. It may be good discipline for the Congregational soul to be told that a great danger was escaped by the failure thirty years ago of the attempt at union between the Congregational and Presbyterian bodies, because of "the extremely liberal teachings of many missionaries and Japanese in the Congregational Churches," and of the further fact that "certain of the Congregational leaders in Japan have become notorious for flying the Christian flag without any basis of Christian truth." He adds, "Our Presbyterian and reformed work has suffered enough from the tendencies of the times. Had the proposed union with the Congregationalists been consummated, the loss would have been appalling." One is not surprised, therefore, to be told that while the future of Christian education depends upon the creation of a Union Christian University, there are insuperable difficulties in the way because it would be impossible to secure unanimous consent to requiring the acceptance by all directors and professors of every article in the Apostles' Creed.

Mr. Pieters takes issue with the Evangelization-Theory of the aim of missions, embodied in the watch-word, "The Evangelization of the

World in this Generation," and with the Church-Establishment Theory, which would regard the missionary duty of the Church in any field as complete when a self-supporting, self-governing, and self-propagating native Church has been created. This puts upon the local Church a task too great for it to undertake and means the shirking by the Church at home of a responsibility which it cannot shift to others. It was this theory, thinks Mr. Pieters, which led twenty-five years ago to the expectation of the early withdrawal of missionaries from Japan, and to the decision by three Mission Boards that their missions should accede to the demands of the (Presbyterian) Church of Christ in Japan, that all evangelistic work by missions be carried on by the Church and that mission money for that purpose be expended by the Church under the direction of a committee, half of whose membership should be Japanese, no matter how small a proportion of the funds might come from Japan. He approves of the refusal of three of the six missions involved to enter into such an agreement. Such a virtual subordination of the Church at home to the Church on the field he holds to be false in principle and fatal to practical efficiency. As this is bound to become one of the most vital problems of missions during the next decade or two, with the growth of the national spirit throughout Asia and in parts of Africa, his arguments are worthy of most careful attention even by those who reject his conclusions. He also discusses in a suggestive way the question of whether a congregation shall be recognized as a Church before it reaches entire self-support.

The book is readable, crowded with valuable facts and arguments, furnished with an adequate index, and worthy of an edition in which glaring errors in proof-reading shall be eliminated. (Board of Publication of the Reformed Church in America, pp. 188. 75 cts.) E. W. C.

Phonetics, which includes the science of speech-sounds and the art of pronunciation, has recently come to the front as an aid in the teaching of language and a guide to accurate pronunciation. Wide use is made of it in Europe, language teachers in America are beginning to avail themselves of its assistance, and experiments conducted by the Hartford School of Missions and by other schools at home and on the field indicate that its application will greatly facilitate the acquisition by new missionaries of an accurate mastery of the vernaculars in mission lands. The most common application of phonetics should be in the respelling of words for pronunciation in dictionaries, encyclopedias, and text books. The attempt to secure a uniform key based upon sound scientific principles was begun in 1877 and was continued by various committees until 1911, when the Department of Superintendence of the National Education Association at Mobile adopted a phonetic key, which has been approved by the American Philological Association, the Modern Language Association, and the American Dialect Society. Within a year Professor G. M. Whipple of Cornell issued a pamphlet in which he claimed to have proved in the laboratory that the key alphabet used in the Webster dictionaries was superior. To the defense of the new alphabet come Professors Raymond Weeks, James W. Bright, and Charles H. Grandgent. In *The*

N. E. A. Phonetic Alphabet they prove the greater scientific accuracy of the proposed alphabet and by a critical examination of Professor Whipple's experiments show that his conclusions were incorrect. It is of value both as a controversial pamphlet and as establishing the claims of the new phonetic alphabet to consideration. (The New Era Printing Co., Lancaster, Pa., pp. 91, paper.) E. W. C.

Professor Chas. F. Sanders has translated Hoeffding's excellent *Brief History of Modern Philosophy.* The method of Hoeffding's work is admirable. Enough biographical details of the successive philosophers treated are given to provide a touch of human interest, and the plan of supplying first a general characterization of a writer and his place in relation to the general movement of philosophical thought, followed by a somewhat detailed and rubricated statement of his philosophical views, closing generally with a few words of critical appraisal is an excellent one. On the whole the work is a useful handbook. There is always the possibility that when an author writes a briefer work covering the ground of a larger, the smaller work may give the impression of an abstraction rather than of a concrete individual production, and that, like a summary, it will presuppose on the part of the reader a richer knowledge of the subject than the work itself gives. This book of Hoeffding's has something of this quality and we should judge that this quality would interfere somewhat with its serviceableness as a text book, which its arrangement of material fits it well to be. The translator has not aided greatly by the selection of his English vocabulary, in the simplification of the contents. Nor do we see any very strong reason why he should not have translated the titles of German and French books especially when the title is made a part of the context in such a way that the reader, unless he understands the original languages, often quite misses the significance of sentences. It is difficult to conceive what intelligent idea one who did not understand German would get from this clause, "The title of a later treatise (*Philosophie als Denken der Welt nach der Princip des kleinsten Kraftmasses,* 1876) gives expression to the economic theory" (p. 300.) To it is appended a very valuable Chronology of the chief works in philosophy. Here again the work of the translator might have been more efficient and painstaking. There seems no particular reason for the wooden translation into "Dialogues *on* Natural Religion" of Hume's "Dialogues *concerning* Natural Religion." So too a little painstaking would have indicated many more English translations. For example, there are listed four writings of Leibnitz, but only two are represented as translated while all of them have been put into English. A little more pains with the proofreading would also have been harmless. We should not then have read, *e. g.* that Dühring was born in 1883 instead of 1833 (p. 261), or find *Welthegriff* substituted for *Weltbegriff* (p. 300). This error would doubtless have been avoided if the book title had been translated. (Macmillan, pp. 324. $1.50). A. L. G.

Professor Walter T. Marvin of Rutgers College belongs to the school of the "new realists" who, to the number of half a dozen, have recently

put forth a coöperative volume enunciating different phases of their common creed. They are aggressive and positive in their faith, and some of them feel that their attitude is truly expressed by calling it a Neo-Dogmatism with a strong accent on "Neo" and the clear enunciation of the thought that "Dogmatism" does not stand for finality of judgment and uncompromising temper, but that it does stand for the validity of the assertion of a real knowledge to be got directly and not through paralyzing epistemological interpretations. It is in this temper that Professor Marvin has ventured to present, as an introduction to philosophical study, *A First Book in Metaphysics*. It is impossible in the scope of this review to discuss the conclusions of the book; but with its purpose and method we find ourselves in cordial sympathy. He says frankly that the book is "partisan" in that it enunciates "consistently one contemporary philosophical tendency." But he believes "that the beginner demands, and has a right to demand a modern philosophical creed. Later he may outgrow this creed, but in the meantime he insists on being a partisan and takes little interest in being led through a philosophical museum" in which various theories are presented with an impartial indifference. We like the book, thus, for its frank partisanship and believe in the pedagogic principle such partisanship implies. Furthermore the literary references subjoined to every topic adapt it not only for use, as the author suggests, by the preceptorial method, but also make it very usable for home study or reading by anybody who wants to familiarize himself with this interesting phase of modern philosophical speculation. It is to be expected that the references are, for the most part, so selected as to be confirmatory of the text. Whether one endorses its "dogmatism," accepts its pluralism, or gives to mathematics an evaluation similar to the author's is a different question. But the opinions of the author and the school he represents are worth knowing and are increasingly interesting for the present even if they may not hold the future. (Macmillan, pp. xiv. 271. $1.50.) A. L. G.

The Cole Lectures "in defense and advocacy of the Christian religion" were, in 1812, delivered before Vanderbilt University by President W. H. P. Faunce of Brown University. President Faunce, on every occasion when he is summoned to speak, has something to say, and he always says it exceedingly well. These lectures on *What Does Christianity Mean* are no exception to this rule. They do not profess to be an exhaustive treatise on the significance of the Christian religion; but they do represent the effort to designate what may be treated as a unifying principle of Christianity and to indicate the application of this principle in various fruitful directions. The characteristic of the treatment that gives the presentation of the themes vividness is the abundant and skilful use of illustrative material and literary allusion.

The first lecture treats of the Essence of Christianity, which he defines as "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of the same purpose in the lives of men." This conception of "Christianity as purpose" he carries in subsequent lectures to the treatment of The Meaning of God, who

is to be conceived in terms of immanent purpose,—a purpose neither static nor blind and which throbs with emotion and will, and can be conceived under no other satisfactory form but that of personality. In the third lecture he finds in this purpose The Basis and Test of Character so that "a good man is one whose fundamental purposes and ideals are good" and "nineteen centuries of human experience have demonstrated the supreme value of the ideals held by Jesus." Purpose, too, is the true Principle of Fellowship. The author is urgent and impressive in his appeal for the unity of the Church; but he wants to find it not in a static unity of mechanical organization. It should be sought through coöperating efficiency in endeavor prompted by the supreme Christian purpose. As one would expect the lecture on The Aim of Education is especially good. He has some excellent and temperate criticisms on certain phases of modern education as failing to train the will to steadfast efficiency. He would not look backward to older methods of mechanical discipline, but forward to the development of high purposes. "The men we need today are those who have gotten out of school and church not only pleasant thoughts of a possible goodness, but the power of self-dedication to a worthy and distant end, the power to yield irreversibly to goodness and beauty and truth." Finally, The Goal of Our Effort must be the realization of the Kingdom of God. That is the completion of the divine purpose revealed through Jesus. It is this broad purpose with its distinct recognition of the place of the divine in everyday life that can uplift our business and social conditions. (Revell, pp. 245. $1.25.)

A. L. G.

We always enjoy reading work done by Professor G. Frederick Wright when he is discussing such topics as those treated in his *Origin and Antiquity of Man,* for here he traverses ground to which he has given long specialized study, especially in the field of glacial phenomena. We quite agree with him that much that is written on the subject is written with a strong "anti-theological" bias. But we do not feel this will be corrected by Dr. Wright's tremendous loyalty to Old Testament chronological accuracy. However, in an "anti-theological" age the facts and surmises of the book, especially in the field of geology and palaeontology are quite worthy of serious consideration. Professor Wright comes to the conclusion that "while the antiquity of man cannot be less than ten thousand, it need not be more than fifteen thousand years. Eight thousand years of prehistoric time is ample to account for all the known facts relating to his development. Whether he was mere scientific 'sport,' or was assisted to his pre-eminence by divine intervention, is a question of philosophy. That it was by divine intervention will be the verdict of most sane candid minds." (Bibliotheca Sacra Co., pp. xxii, 647. $2.00.)

A. L. G.

Dr. Marshall Talling in his *Science of Spiritual Life* has written a really remarkable book, and one which should be of very great service in the present time. We are in a strait at the present time between the interpretation of life in static terms or in terms of progress. Our doctrine

of evolution, originating with speculative philosophy and being first an ideal construct of reality, has found its confirmation in the realm of the investigations of the material sciences. The result has been a tendency to interpret evolution always in terms of mechanical rigidity as an inevitable and rigid law of progress, in such fashion that human freedom is denied, sin becomes a form of goodness, and Pope's static utterance of the Deistic faith "Whatever is, is right," becomes simply transformed into "Whatever is going is right." Now, what Dr. Talling has attempted, is to center his thought on the idea of reality as progressive, and on God as working immanently in the world process, but also to uphold the distinction between material and spiritual activity, to assert with great vigor the freedom of the will and the sin and responsibility eventuating from it, and to coördinate these ideas into a harmony through the Christian conception of God as loving personality. In the process of his discussion he traverses in outline the general field of systematic theology from the idea of God to the consummation of all things, interpreting sympathetically what have generally been considered the fundamental Christian doctrines in the terms of his view of God and His relation to man and the world. Throughout he is extraordinarily happy in his selection of a terminology which shall make the meaning of what he says clear both to one familiar with the newer ways of thinking and one accustomed to the older phrases. The book is thus one which should be useful to many laymen as well as ministers who are feeling restless in the present confusion of thought. These words of commendation do not, it is needless to say, extend to all the writer's utterances; but on the whole he shows a quality of insight, a sense for the essential, a gift of saying what he really means to say that is highly praiseworthy. The book is good enough, and has in it enough valuable material to have had both an adequate table of contents and an index, both of which it lacks. (Revell, pp. 320. $.50.) A. L. G.

It has long been the insistency of psychology that it is not a philosophical discipline but that it belongs among the natural sciences. This claim has generally been based on its method, as the method of experiment; but it has further urged that its aim is also the same as the aim of natural science, namely, to classify its phenomena in terms of coexistences and sequences so that its results will always properly be formulated in strictly taxiological, rather than in essentially etiological, terms, and furthermore that psychology, it has been asserted, is a natural science because it has nothing to do with epistemology or metaphysics. In his *Psychological Study of Religion*, "its origin, function and future," Professor James H. Leuba of Bryn Mawr disclaims any such limitation to his field or method; he asserts that he is an "empirical idealist," a characterization which one is wont to associate with Hume. But he declines to escape from "academic skepticism" by Hume's rather insincere method of blind faith and asserts the sufficiency of his philosophical attitude to justify his inability to persuade himself that "divine personal beings, be they primitive Gods or the Christian Father, have more than a subjective existence." This conclusion he bases chiefly on the fact that religion, since it rests back on experience, is subject, properly, to scientific

investigation. We presume he would come to the same logical conclusion with respect to the reality of the objective correlative of any psychologic state,— say a star or another man, that he reaches with respect to the objective correlate of a religious psychical state — namely a "divine person." Professor Leuba's announced epistemology and metaphysics,— not his psychology, drive him to the conclusion he reaches. Since "God" is a purely subjective ideal, and has significance because of its "value" as an ideal, it is fitting for one, since the value of the God-idea is very great, to construct a highest ideal to be accepted as of the greatest significance for human life. This ideal he finds in the generic idea of man, and so he constitutes a neo-Comtism, which he more or less carefully distinguishes from the original. So much we are led to say of the epistemology and metaphysics of this book. Its psychology we like much better, not because the author is confident that theology must become psychology, but because there are in the work analyses of the activities of the mind of man in its religious functioning under different circumstances that are finely wrought out and instructive. There are criticisms of those who differ from him,— theologians as well as others, that are acute and worthy of careful pondering. But the most significant thing about the book is that it supplies a sort of ultimate *terminus ad quem* for the psychological treatment of religion. It has here fairly "arrived" and shows how the same method and mood of thought applied to the microcosm will lead to precisely the spot it reached when applied to the macrocosm. Psychology, as this book clearly shows, can show an exceedingly interesting and valuable mass of classified phenomena, but the book asks too much of us when it bids us "explain" a psychology which we may approve by means of an epistemology and a metaphysics from which we must dissent. (Macmillan, pp. xiv, 371.) A. L. G.

Professor Rauchenbusch's *Christianizing the Social Order* follows his "Christianity and the Social Crisis," and presents the need of social reform along Christian lines as well as the way in which this is to be brought about. It is characterized by the same earnestness and deeply Christian spirit which has made Professor Rauschenbusch one of the great powers for righteousness in our generation. In the earlier part of the book there is a description of the present social awakening, and an effort to show that the original aim of Christianity was to Christianize the social order, and that social Christianity is only one form of personal religion.

In the third section he comes more directly to his subject and explains what is meant by Christianizing the social order. He believes that certain sections have been Christianized, *e. g.* the family, the church, education and political life, and that business alone remains outside the fold. To most men this is a very doubtful proposition. It is certainly good news that American political life has been Christianized. In the minds of many there is as much need of reform in politics as in business. The main part of the book is devoted to showing the evils of our present industrial system and the need of Christianizing it. According to the author the way to effect this is to bring in industrial democracy; that

if the workers control the means of production there will be the same Christianizing of the industrial order that has come in political life through democracy. The present industrial order is very bitterly arraigned. In this there is nothing new. So far this has been the main value of Socialism, in pointing out the evils of present society. Dr. Rauschenbusch and other Socialist writers overlook two facts. One is the advantages which have come from capitalism. Instead of comparing the present with some wholly visionary future arrangement of society, they ought to compare the condition of the working people today with the condition of the same people before the coming of capitalism. They fail to realize the immense gains which have come to all people, including the working class, since the industrial revolution. Capitalism as a system is very young yet. Its gains to society have been incalculable. No one denies but that great evils have developed in connection with this. Some of these have been remedied and others will be as men become more Christian. The Socialist might make a present-day comparison if he chose to do so between a capitalist and a non-capitalist country, for example, between Central China and the United States. The second fact that Dr. Rauschenbusch overlooks is that there are evils belonging to human nature. He attributes to capitalism certain traits which are common everywhere. There was fierce and ruthless competition in the stone age as well as in the present. Men were selfish and self-seeking in the days of Christ and in all the centuries since then. There was oppression under slavery and feudalism as truly as there is now. Dr. Rauschenbusch voices the hope of good men everywhere that the social order will be Christianized.

It may be very trite and old-fashioned to say so, but it is nevertheless true that the desired result will come when men are Christianized. Whether the form of industrial organization is Capitalism or Socialism is a matter of secondary importance. (The Macmillan Co., pp 493. $1.50 net.) C. M. G.

Professor Charles E. Ellwood's *Sociology in its Psychological Aspects* is a valuable addition to the rapidly growing literature on this subject. The plan of the book is admirable. The closing paragraph of each chapter is a summary of the content of the chapter. There is a short and well classified bibliography, followed by an index. Professor Ellwood shows wide reading and knowledge of recent sociological literature and ability as an original thinker. It is not presented as a complete view of Sociology, the biological side being purposely omitted. It will be read with interest and profit by those who wish a general view of an inchoate science, because Dr. Ellwood has great ability in expressing himself in scientific, but plain language. There is a very valuable chapter on the relation of the social sciences to sociology, a confused subject in the minds of many. (Appleton, pp. 417. $2.50.) C. M. G.

"Al Priddy" whose former books "Through the College" and "Through the Mill" have had such a wide reading presents us another *Man or Machine—Which?* The book is aimed to the discussion

of the effects of Machinery upon Man, in his development, his rights, his duties; to portray in dramatic and realistic terms the place which Machinery has come to have in modern industry. He describes in the early part of the book the processes and results of the Mastery of Man by the Machine in all forms of modern industry — the effect of this process upon the workingman and the employer. In the latter part of the book he discusses Man's practical Mastery of the Machine; his economic Mastery; his moral Mastery. The book is a book of power, in its lurid picture, and in its prophetic vision. So dark is the scene he draws in the earlier part that it requires unusual literary skill and moral courage to allay the gloom his own hand has raised. He makes great drain upon modern "efficiency" and roused moral ideals to meet his prophecy. But it is of such indomitable stuff that great moral betterment comes, and tremendous faith in the manhood of both workman and employer to realize his vision. Many workmen stop today with the dark picture he paints — Many employers are willing to let it stand, if so the profits come. To rouse the hope and manhood of the one, and to prick the conscience of the other is the mission of this little book — small but powerful, facing facts, but full of expectancy for the new conscience. (Pilgrim Press, pp. 111. 75 cts.) A. R. M.

Professor Fiske of Oberlin is fast coming to the front as one of the leaders in the Country Life movement. His wide experience as a lecturer on these subjects, both in the college and in the field, added to his industry and facility as student and investigator make his recent book upon the subject an important contribution. His *Challenge of the Country* is the first book in the field which makes available the results of the thirteenth United States Census.

The scope of the discussion is large, including a very skillful use of statistics, the Opportunity, Development and present urgency of the issue, Country Life Resources, Factors in the New Rural Civilization, Triumphs of Scientific Agriculture, Social Reconstruction in the Rural Communities, The Education for Country Life, The Christian Forces and Rural Leadership.

One chief value of the book is the fresh light thrown by the figures upon the actual growth of the rural sections. The general reader supposes that the drift cityward has been far greater than it actually has been; and has seldom realized that there is setting in a drift the other way. Most who think at all are confused by the terms "rural" and "urban," as 8,000 and 2,500, which have been used without much perspective in figures as usually given. For once, we have a clear statement, from the most recent figures, on the basis of 2,500, as the urban point, that fifty millions of our people in 1910 are yet rural and on the basis of 5,000, 58.2% are yet living in the smaller communities.

The book is valuable in its needed protest against a current practice of comparing our rural worst with our urban best. Professor Fiske makes every allowance demanded by facts for the alleged depletion of country areas, chiefly in New England, however, and yet stoutly protests that decadence is not always synonomous with depletion except in cases where contributing conditions are to be carefully considered.

No writer, unless it be Professor Bailey, has more forcibly presented the facts of counter movement in recent years towards the country. This book does not underestimate the evil and discouraging forces in country life — but the author is not an alarmist. His book recognizes certain facts as frankly as any book of its class:— but the great value of this particular book is its strong note of optimism, its confident hope in the future of country life, its bold challenge in view of all the facts, economic, scientific and ethical, for a deeper interest, and a more vigorous prosecution of work, now well under way. His interest in boys, evidenced in his other books, is clearly indicated as one of the strong motives of the book:—to a conspiracy of every rural agency to make country life such that the boys shall stay upon the farm, and make a substantial and permanent population for the brighter days which are sure to dawn. This book is very concrete, full of specific information, abounding in actual things doing, and fully abreast of the latest phases of work and theory. The subject matter and the style render the book very agreeable and pleasant reading and one can readily believe that it will reach the "college men and women" to whom it is dedicated. (Association Press, pp. 283. 75 cts.) A. R. M.

This is such a book as we have been hoping somebody would write:— A bold appeal to the heroism of young men; a challenge to youth to do hard, but splendid things for their generation. Frederick Lynch is one of the strongest preachers of a younger generation, who has had experience in a difficult but strategic position in New York. His book on *New Opportunities of the Ministry* recognizes and states very strongly the great difficulties which meet the preacher in our age, in the realms of scholarship; in what he calls the New Paganism, the New Atheism; in the demands of social work, in the statesmanship demanded in missions; in the restoration of a united Church and in our enlarged ethical perils and opportunities. No one has stated more unflinchingly the difficult lines of battle; but he is wise in the ground for his appeal, and in the motive he uses. He makes the difficulties the basis of his appeal for the ministry, and he shows with splendid enthusiasm the vantage a brave and resourceful man has in the ministry above other callings. There is nothing soft about this book, nothing apologetic, nothing covered up. The ministry is a hard profession to choose, and harder to fulfill — but for this very reason it calls for the best men, and gives them ample field for the most strenuous service any man can give his day and generation. He makes a strong case, in a vein of optimism after facing all the facts. It is designed mainly for young men making life choice of work, but it ought to be read also by men further along in service, who begin to flag, and need the tonic of Mr. Lynch's thoughts. The book is written in a style of rare vigor — some passages of unusual eloquence. The writer is broad in his sympathies, yet firm in deep religious and uncompromising convictions. We hope it will have large circulation in colleges, and among theological students and ministers. (Revell, pp. 128. 75 cts.) A. R. M.

With a consuming earnestness and with utmost directness Dr. C. S. Macfarland, Secretary of The Federal Council of the Churches of Christ in America, has written a book which he entitles *Spiritual Culture and Social Service,* designing that it should be an ordered exposition of his view as to the relation of Religion to the humanitarian impulse. The chapters are much in the style of many recent appeals as to fervid eagerness for better days, and also as to abounding heavy complaints over conditions nowadays current, especially within the so-called Christian organizations. Still there is prevailingly a glowing faith and hope embodied in reverent and penetrating studies and expositions of the spirit and manner of Christ. The author is plainly a preacher, a pleader: and his book will do us good. There is nothing in the volume calling for special comment. (Revell, pp. 222. $1.00.) C. S. B.

In *The Man with a Conscience,* Rev. Charles Roads has aimed to prepare a high-toned, but very practical guide to the everyday man in the confusion and darkness of everyday life. The study began at the bottom of life, with several years spent in a great state penitentiary. It keeps the eye upon reality, upon the public school, the Sunday school, upon all kinds of evangelistic work, upon mercantile life, upon men in politics. It feels that our present-day world is a new world. It feels that there must be a rediscovery of eternal principles. It is reverent towards the Christian principles, as illustrated in our Christian Scriptures. It conceives of life, and so of duty, as falling into three realms and under three laws, viz: Self-activity; Business activity between man and man; and the Larger-life activity where we go beyond our duties to self and society and illustrate the spontaneousness of a love like Christ's. The book is published by the Trustees of the Presbyterian Board of Publication and Sabbath School Work. (Westminister Press, pp. 233. $1.25.) C. S. B.

A volume of sermons of more than usual worth, full of thought of the right kind, fresh, strong, direct, manly, is *Suggestions for the Spiritual Life* by Rev. George Lansing Raymond. The sermons are "College Chapel Talks," but like the best college preaching not too obviously addressed to a segregated class. It is creditable to the college audiences addressed that these should have been requested for publication. There is not one of these sermons which seems to strain to get a young man's ear by mere popular allusions to a student environment. They are spiritual, scriptural, of straight ethical import, meeting difficulties, confirming cravings, amplifying tangled processes of reasoning, appealing to the thought and not forgetting the emotions of young men, or any other audience who might hear them. An unusual feature in a volume of sermons is an index. We can see no particular use for it. (Funk & Wagnalls, pp. 331. $1.40.) A. R. M.

Those who read Reginald Campbell's more distinctive treatises on Theology and Sociology and yet do *not* read his sermons, do not know the man. Either he misrepresents himself in one or the other, or else

a sermon and a treatise are fundamentally different vehicles of expressing convictions. This paradox has presented itself before in reading his books and sermons, but nowhere more notably than in reading his last volume, *The Ladder of Christ.* It is said that Dr. Campbell has grown more conservative of late years. But the same difference held likewise five and ten years ago, when he was publishing his critical volumes which startled so many. These books, whatever one thought of his theological or sociological positions, were ultra-radical, polemic, critical, belligerent. They lacked balance, to say the least. Nothing of the kind can be said of his sermons earlier or later. They are generally strong, positive, constructive. They are earnest, spiritual, helpful. He nearly always chooses a profound theme. He generally reaches a positive conclusion fundamentally acceptable to most minds, though you do not always agree with all he says or the way he arrives. He is not a belligerent preacher of a new theology. He calls himself a Socialist in his books, but there is no red flag in his sermons. No English preacher paints more realistically the dark things of common experience, personal and social — but one great burden, of this last volume especially, is his strong, hopeful message of a Theodicy. He discusses things which are troubling men, in their thought, sympathies, and providences today. He takes men into his confidence often as a fellow battler, to disclose his Gospel. There are few more self-disclosing preachers. It is the spirit of the man which speaks to other spirits. He seldom drags the Higher Criticism as such into the pulpit: but he does disclose its usefulness often in a fresh exegesis or cotemporary sidelight to an unexpected explanation of a passage. Like George Adam Smith's preaching, Mr. Campbell's also can teach how *not* to, as well as how to, use the new Biblical learning.

Like much of the best preaching today, Dr. Campbell's is not "great" in the homiletical and oratorical sense in which we speak of Storrs or Beecher. What men want of the preacher today is something humbler in the way of helpfulness, sympathy in perplexity and bafflement; or something direct, soul searching like such a sermon as "God pursuing the Soul," or "A World without God" found in this volume. He has a remarkable power of individualizing his message. The title of an earlier volume "Sermons to Individuals" applies to this latest book. He generally has a particular case in mind. In reaching that one, he may reach you. His exegesis is fresh, and his sermons keep close to the Biblical suggestion. His themes are generally spiritual, intimate, personal; and in this volume at least, he seldom discusses social topics. These are the sermons he preached in America upon his recent visit. (The Pilgrim Press, pp. 262. $1.25.) A. R. M.

In *A Voice in the Night and Other Stories,* Frederick Hall has culled from Scripture nine suggestive scenes: Samuel's Call, Saul's Elevation, Uriah's Death, Elijah's Despondency, The Return of the Exiles, The Boy at the Feeding of the 5,000, The Walk to Emmaus, Paul's Deliverance through his Nephew, and Paul and Luke in Cesarea — around each of which he has "wreathed a phantasy" of description of Biblical scenes and customs and sentiments, aiming by this method of telling to Leighton the

effect of incidents mentioned but meagerly in the Biblical accounts. The result is a readable and suggestive book. (The Sunday School Times, pp. 194. 75 cts.)

President Kershner of Milligan College, a "Christian" institution, attempts an "interpretation" of *The Religion of Christ.* There are three parts. First comes a study and estimate of Christ as the centre of world history. The second part develops vital Christianity in the form of an ethical analysis of the ideal Christian character, with studies upon Miracles and the Future Life. Finally come studies of Formal Christianity, dealing with Polity, Creed, Ordinance, and Unity. Effort is made to distinguish and justify the "practical," while exalting the "ideal"; a spirit of tolerant generosity pervades the pages; a tone of hopefulness breathes through a chapter on Moral Progress; faith in a true and vital simplicity marks the chapter on Conversion; a trifle out of keeping, in consequence, seems the stress upon baptism by immersion. (Revell, pp. 159, $1.00.) C. S. B.

In the list of Modern Sunday School Manuals, edited by Charles Foster Kent, appears an exceptionally helpful volume upon *Adult Class Study*, by Professor Irving F. Wood. The book falls naturally into two parts. In one part six chapters deal in most earnest and practical fashion with the nature of the Adult Class. Not a sentence wanders. The writer does not forget his topic. Nor is he unmindful of his readers. The writer and the reader and the theme are kept all the time in hand, while the Psychology, the Purpose, and the Principles of the adult class; as also its Use of the Bible, its Use of Extra-Biblical Subjects, and the Religious Value of its Study are handled in fresh, original, awakening style.

The second part names and describes Courses for Adult Class Study. It is a prime book for pastors, and for adult class teachers. (The Pilgrim Press, pp. 143, 75 cents.) C. S. B.

The committee on religious education of the Congregational Conference of Illinois published in 1910 a small handbook for the guidance of Sunday Schools in taking up graded work. A good half of the book could well be less broad and vague; something quite concrete and specific would surely be more to the point and more efficacious. Touching cost, one such concrete and illustrative case is cited. All the pages should have been packed in like manner with examples. (The Pilgrim Press. pp. 36, 15 cents.) C. S. B.

A book that may be quickly read, but a book on a mighty theme is Dr. H. W. Hulbert's volume on *The Church and Her Children.* Its aim is to get the children back into the church. It offers out of experiences various methods of winning children into church attendance; various ways and means of storing Christian truth in children's minds; various sources of stories and other material for children's sermons; a sample classification and series of hymns for children's use; and a Bibliography covering the whole discussion. The book comes from a glowing heart, and it is written in an eager faith and hope of better

days. It is an awakening volume, good for any pastor to peruse and ponder. (Revell, 1912, pp. 229. $1.00.) C. S. B.

To meet a very urgent need in Sunday School work, and to meet it in a minutely detailed and practical way, Margaret Slattery has prepared *A Guide for Teachers of Training Classes.* It designates by name a specified list of aids to be kept continually in hand, and gives daily directions for the daily tasks. It is designed for untrained beginners. Hence its pedagogical method, closely akin in its nature to the method pursued in similar situations in the field of the Y. M. C. A. and Y. W. C. A. It will serve to accent the crying need of leaders that are leaders indeed. For her noble efforts in this needy field, Miss Slattery, who comes near to being a very prophetess, deserves all good will and coöperation and praise. (Pilgrim Press, pp. 130. 50 cts.) C. S. B.

Story Telling Time by Frances W. Danielson is one of the best story books for children we have seen. The stories are fresh and charming, the contributions are nearly all by contemporary authors. Some are poems, suggesting Stevenson. All are brief. They are designed chiefly for little children, but bear the test of an older man's fascination in them. This book proves that there are many authors, living among us, who know how to tell a story. We are not dependent upon Andrew Lang, and a few other gifted writers for children. It is worth while to know of such a book. (Pilgrim Press, pp. 165. $1.00.) A. R. M.

Few are there who have learned to write even tolerable verses in any but the tongue of their childhood. And among the exceptions we cannot enter S. V. Bedickian with his *Red Sultan's Soliloquy.* The Red Sultan is, of course, Abd-al-Hamid and there is interest in this meditation of his, but an interest continually hindered by the weakness of form. The book is ornately got up and has a number of good illustrations. (Sherman, French & Co., pp. 128. $1.25.)

In the estimation of a real boy of thirteen *An Artist at the Zoo* is "very interesting" and the pictures are "pretty good." The book is really a little too good from an artistic standpoint for its purpose. Anybody who studies the pictures carefully will appreciate that the publishers in the introduction have not said any too much of the pains Mr. Harry B. Bradford must have taken to make the pictures really seem alive, without recourse to exaggerated attitudes. The text is an interesting, instructive, and sometimes amusing, description of the animals pictured. (Westminister Press, xvi, 189. $1.50.) A. I. G.

Mr. William Allen Knight, best known by his charming little "Song of our Syrian Guest," presents at the Christmas season two little books, one of 58 pages, the other 221 pages. The first is entitled, *At the Crossing with Denis McShane,* a Christmas story of genuine human interest with attractive illustrations. The second is a more pretentious work and might be called a sort of "sentimental journey" through the Holy Land. It describes the author *On the Way to Bethlehem* and reproduces with

vividness by means of a skilful pen and a well-trained camera the scenes he visited, and records with characteristic charm the religious emotions which these scenes aroused within him. Either book would be appropriate as a gift book. (Pilgrim Press.)

Publishers are getting more and more to appreciate that as the holiday season comes round people are glad to give to friends at this time as well as on other anniversaries booklets which are at once charming in their mechanical dress and valuable for the serious thought they contain. Such a series of booklets is put out this year by the Pilgrim Press. Those present to our hand are Dr. Grenfell's *What can Jesus Christ do with Me?* (35 cts.); Dr. Walter Rauschenbusch's *Unto Me* (35 cts.); Rudolph Eucken's *Back to Religion* (35 cts.); *The Masculine Power of Christ* (50 cts.), by Rev. Jason M. Pierce, the efficient Oberlin pastor, who has sung his way into the hearts of Amherst men by his "Cheer for Old Amherst," which resounds from the grand stand at every athletic contest.

A series of booklets with a similar purpose are published at 75 cts. by Funk & Wagnalls. They are neatly bound in green leather and each has a pasteboard case making it convenient for mailing. They are by men of popular distinction. The list is as follows: *Signs of the Times*, by William Jennings Bryan; *Conservation of Womanhood and Childhood*, by Theodore Roosevelt; *The Latent Energies of Life*, by Charles R. Brown; *The Misfortune of a World without Pain*, by Newell Dwight Hillis; *The Call of Jesus to Joy*, by William Elliot Griffis.

The presses of our religious denominations have not ceased, with the increase of public libraries, to put out books which may be called Sunday school literature, or at least, books which are thrown into the form of story and sketch. From the Westminister Press we have three stories: *Prisca of Patmos*, by H. G. McCook ($1.25); *The Iron Pirate*, by Adeline Knapp (60 cts.); and *Tom Henry of Wahoo County*, by W. H. Hamby (60 cts.), all of which seem wholesome stories.

From the Pilgrim Press comes *The Even Hand* by Quincey Germaine, intended as a plea for social justice ($1.20); *Johnny Blossom*, by the Norwegian writer, Dikken Zwilgmeyer, translated by Emilie Poulsson, a good storybook for children ($1.00); *Mrs. Mahoney of the Tenement*, by Louise Montgomery, an interesting and entertaining series of character sketches ($1.00).

The Green Devil by Arthur Metcalf is a serious work in the realm of novel literature and gives the "Romance of Thornton Abbey." The story presents an interesting and vivid picture of the life of the time and reveals much of the social injustice characteristic of the period and makes manifest the opportunities which the monasteries had and sometimes used for the exercise of social oppression. One is shown that even within the walls of the monastery and in spite of the strict discipline of such an organization great evils might arise. (Pilgrim Press, $1.20 net, pp. x; 509.)

Among the Alumni

As the years pass, it becomes constantly necessary for us to chronicle the going hence of one after another of those who in past years have been closely identified with the Seminary and whose honorable record helps to make up the treasure of its choicest memories. On January 3, 1913, there died at Minneapolis SAMUEL A. FORBES, '57, one of the best known of the older alumni and for more than ten years a member of the board of trustees. As the whole of his ministerial life was spent in Connecticut and a decade of it in Hartford, his departure affects a wide circle of friends and parishioners in all this region.

Mr. Forbes was born at Westboro, Mass., in 1826. As a youth he was trained first as a carpenter, but, making up his mind to enter the ministry, he prepared for college at Williston Seminary and in 1855 was graduated from Williams College with high honor. He was able then to complete his theological course at East Windsor Hill in two years, and immediately became pastor of the First Church in Manchester. Feeble health prevented him from continuing for more than a few months, and he then removed to West Winsted, where he resumed his trade with such success as to accumulate a small fortune. It was here that he became prominent as an advocate of temperance, being for three years at the head of the local Law and Order League, as well as then and later very influential in similar movements throughout the state. In 1881 he became pastor of the Second Church in Rockville, continuing till 1888, when, during his absence abroad, the burning of one of the churches in the town led to the consolidation of the two, to facilitate which he at once offered his resignation. Removing then to Hartford, before long he became interested in the young enterprise of the Wethersfield Avenue Church, then a struggling home missionary outpost. He soon brought it to self-support, and greatly endeared himself to its members, as well as to the whole Congregational fraternity in the city. After eleven years of fruitful fidelity he resigned that a younger man might take the leadership, but remained for some years an officer of the church, and lately has borne the title of pastor emeritus. During the last four years he made his home with a daughter, first near New York City and lately in Minneapolis.

In 1886 Mr. Forbes was the prohibition candidate for governor of Connecticut, winning an unusual support for that time. From 1889 to 1907 he was treasurer of the National Council of Congregational Churches.

Mr. Forbes was thrice married, in 1846 to Miss Emily J. Guy, of Hopkinton, Mass., in 1857 to Miss Lucy S. Ellsworth, of East Windsor, Conn., and in 1867 to Miss Cornelia Beardsley, of Winsted, Conn. The latter survives him, with a son in Rochester, N. Y., and a daughter in Minneapolis.

All who knew Mr. Forbes will unite in affectionate memory of his stalwart integrity, his hearty enthusiasm for all things righteous, his breadth of mental and personal sympathy, and a certain indescribable grave gentleness that made him everywhere beloved. Physical limitations perhaps prevented him from exercising the public influence that his ability and spirit suggested, but we may wonder whether, after all, his quiet and tactful earnestness did not yield as much permanent fruitage as a more showy career. Surely for all the older Hartford brotherhood his memory will be long and lovingly cherished.

Some three months earlier, on October 13, 1912, at Pasadena, Cal., died another of the stalwart representatives of the earlier life of the Seminary, LYMAN BARTLETT, '61, well known for more than thirty-five years as missionary of the American Board at Smyrna, Turkey.

Mr. Bartlett was born at North Hadley, Mass., in 1831, and had his college course at Amherst, graduating there in 1856. For two years he taught in Williston Seminary and then studied at East Windsor Hill. From the Seminary he went at once to his only pastorate in this country, Morrisville, Vt., where he remained from 1861 till 1867. From 1867 till 1904 he was in service in the Western Turkey Mission, being stationed first at Cesarea and finally at Smyrna. In these fields Mr. Bartlett's wisdom and earnestness were of great importance in laying foundations for the recent significant progress. He was indefatigable in evangelistic tours and in the oversight of a wide circle of stations. His wife, to whom he was married at Henry, Ill., in 1857, was closely identified with him in all his work, and to her efforts was largely due the founding of the International College in Smyrna. She died in service there in 1892. Their daughter, Miss Cornelia Bartlett, also was associated with them for about twenty years, and is remembered as the establisher of the first kindergarten in Turkey. Since 1904 Mr. and Miss Bartlett have been in this country, owing to failing health, first at Springfield, Mass., and for the past four years at Pasadena.

Mr. Bartlett leaves a memory that will be long preserved with love, and a record of loyal industry and sterling integrity that is inspiring. With much simple modesty was combined a strength of conviction and character, as well as a solidity of judgment, that gave him weight and power wherever he was known. Such lives remain long eloquent and potent.

By a curious coincidence, during the last few months news has come that three alumni who have been in foreign missionary service are now to serve in this country. HENRY P. PERKINS, '82, long stationed at Paoting-fu, China, has retired from his work, and will make his home in Westboro, Mass. CHARLES K. TRACY, '04, of Smyrna, Turkey, is in charge of the church at Stratford, Vt. STEPHEN V. TROWBRIDGE, '05, of Aintab, Turkey, has accepted similar work in Brooklyn, N. Y.

Late in October the Farmington Avenue Church in Hartford, of which WILLIAM A. BARTLETT, '85, is pastor, celebrated with much zest and good fellowship the sixtieth anniversary of its founding.

The call of CHARLES S. MILLS, '85, in the autumn to remove from Pilgrim Church in St. Louis, Mo., and to succeed Dr. Bradford at Montclair, N. J., affected a wide range of interests. Dr. Mills has won a large place, not only by his energetic administration of highly responsible pastorates in Cleveland and St. Louis, but by his effective service to the denomination as a whole, especially in the Home Missionary Society. His removal from St. Louis was deeply regretted, but his coming into the circuit of which New York is the center is also much appreciated. The installation services occurred on December 12.

HOLLIS A. CAMPBELL, '86, recently of Springfield, Mass., has become pastor at Lebanon, Conn., succeeding Eugene B. Smith, '09.

S. ALLEN BARRETT, '87, who has been living at Longmeadow, Mass., has accepted the assistant pastorate of the East Church at Ware, being associated with George B. Hatch, '85.

GEORGE B. WALDRON, '87, of Sanford, Fla., has been appointed to the oversight of the work of both the Home Missionary Society and the Sunday School and Publishing Society in Florida.

WALLACE W. WILLARD, '89, entered upon service as pastor of the First Church at San José, Cal., in September.

ELLSWORTH W. PHILLIPS, '91, fomerly of Whitman, Mass., has become assistant pastor of Central Church, Worcester.

DR. STEPHEN G. BARNES, '92, formerly of St. Johnsbury, Vt., is making his home in Springfield, Mass., where for a time he has supplied the pulpit of the First Church.

GRAHAM LEE, '92, for many years missionary under the Presbyterian Board at Ping Yang, Korea, was obliged last spring to return to this country to recover his health. Settling in Saratoga, Cal., he went into business with success at first. But in the fall he was disabled by a painful accident in which his right wrist was badly broken. From this extreme misfortune he is slowly recuperating.

FRED T. KNIGHT, '95, has accepted a call to remove from Harwich, Mass., to Durham, N. H.

From the same neighborhood, FRANK W. HAZEN, '97, of Falmouth, Mass., has been transferred to Johnson, Vt., beginning service in December.

At the end of September the church at Woodford, near Portland, Me., under the lead of WILLIAM B. TUTHILL, '97, dedicated the extension of the church building that has been necessitated by the vigorous growth of its Sunday school, which is now probably the largest in the state.

Parallel with this are the extensive improvements recently made by the Second Church of Portland, where CHARLES H. DAVIS, '01, is pastor, so that it now has equipment for considerable institutional work.

JOHN A. HAWLEY, '98, of Shelburne Falls, Mass., has recently declined a call to remove to the Grand Avenue Church in New Haven, Conn.

SUMNER H. SARGEANT, '01, after four years at Patten, Me., has accepted a call to Thomaston in the same state.

HERBERT L. PACKARD, '02, who has been pastor for three years at Andover, Me., is just entering upon the charge of the Central Church at Eastport in the same state.

The energy and success with which TYLER E. GALE, '03, is directing the work of the South Church in Braintree, Mass., is attested by the recent renovation of the chapel and thorough organization of the Sunday school on the most modern lines.

Early in December the First Church of Thomaston, Conn., where GEORGE D. OWEN, '03, became pastor last spring, celebrated its seventy-fifth anniversary. Among the addresses, besides the historical review of the pastor, was one by Williston Walker, '86.

IRVING H. BERG, '04, formerly in the Dutch Reformed Church at Catskill, N. Y., was installed on November 15 as pastor of the South Church, Hartford, succeeding Dr. Edwin P. Parker. The sermon was by President Mackenzie.

CLAUDE A. BUTTERFIELD, '04, who for five years has been at Foxboro, Mass., has become pastor of Olivet Church in Springfield.

After ten years of highly appreciated service at Plymouth Church, Milford, Conn., HOWARD C. MESERVE, '02, has resigned his charge, much to the regret of his people.

CLARENCE A. LINCOLN, '05, who for three or four years has been pastor at Moline, Ill., where he did a remarkable work in developing every branch of the work of the historic First Church, accepted a call in the fall to the Kirk Street Church in Lowell, Mass., beginning work in November.

Late in October the Maverick Church, East Boston, Mass., where for two years ALBERT R. WILLIAMS, '07, has been the energetic pastor, celebrated its seventy-fifth anniversary with notable services. The reclamation of this enterprise from threatened suspension has been a signal achievement, and its future now seems decidedly hopeful. Mr. Williams has lately refused calls to remove to other fields.

Good words are being spoken of this, the first year of the administration of GEORGE E. WOOD, '09, as president of Tabor College in Iowa. Coming into this important work from the active pastorate in the vicinity and through previous connection with the institution as trustee and lately as professor, he has brought much practical experience, which is showing itself in substantial success under larger responsibilities.

LEROY A. LIPPITT, '10, of Roundup, Mont., has accepted a call to Detroit, Mich.

RALPH H. MIX, '10, has recently resigned from the care of the churches at South Hero and Grand Isle, Vt., where he has been since his graduation.

In the class of 1911, we note the ordination on October 23, of RALPH A. CHRISTIE, who is to be pastor of the newly organized People's Church in Providence, R. I.; the ordination of WILLIAM P. KELTS, at Cambridge, Neb.; and the resignation on account of ill-health of JOHN D. WILLARD at Worthington, Mass. Mr. Kelts reports having added 56 new members to his church in the past year and a half.

ALBERT A. MARQUARDT, '12, who served as pastor at Vernon Center, Conn., during most of his Seminary course, has removed to Genoa, Col., where he is to have charge of two churches, at Genoa and Arriba.

Happenings in the Seminary

UNDERGRADUATE NOTES

When the Seminary got fairly going in the fall, the student body found itself about the same in numbers as last year, sixty-two in all, twenty-six being new to the place. Of the latter number, thirteen are juniors, five middlers, two seniors, five graduates, and one a special. These new students represent Amherst, Bowdoin, Brown, Columbia, Dartmouth, Union, and Williams of the eastern group of colleges; Carleton, Earlham, Grinnell, Michigan University, Penn (Iowa), and the University of Wisconsin of the western; the Doshisha, Euphrates, and St. Paul's at a greater distance; and Eden, Oberlin, Pacific, Princeton, and Yale Seminaries. Six men of the last Hartford class are also back for a fourth year. A few men of the schools of Pedagogy and of Missions are in the Hosmer Hall family. The old and new elements in the undergraduate world have already blended happily, and during the past term the spiritual, intellectual, and social life has been unusually active. The class prayer-meetings, as well as the regular association meetings, have been very well attended and exceedingly interesting. This year the large number of graduate students has led to the formation of a prayer meeting similar in form to that of the undergraduate classes. Incidentally it has also resulted in a most desirable spirit of unity, and a Seminary spirit almost impossible under the former individualistic system.

A new field of outside service has opened to the students in the form of special deputations to nearby churches. Two such week-end series of meetings have been held, one at Elmwood, the other at North Canton. In each of these the Seminary Quartet helped to make the meetings very successful. Some thirty-five missionary addresses have also been given by the men.

Social life this fall has been decidedly strenuous. Never has the social room been used so generally, or for so many purposes as this year. Several old games of earlier days have been revived (thanks to our graduate men), and new ones added. That musical talent is not lacking has been clearly shown by a musicale recently held in the social room.

On Wednesday evening preceding the vacation, the graduate students gave a pleasing Christmas entertainment, consisting chiefly of a reading by Mr. Holmes, and an accompanying dramatic portrayal of portions of General Lew Wallace's book, "Ben Hur." The senior class has been

so enthusiastic over its half-holiday picnic held at the West Hartford Reservoirs that a similar mid-winter one seems probable.

A fine field day of another sort was afforded the middle class in the sixth annual conference on the Country Church and Rural Problems. Professor Merriam, the invited speakers and the class were hospitably entertained by Rev. C. P. Croft at the Neighborhood House, Weatogue, Simsbury. The following program was followed with much profit: "A Vision of Rural Work," Rev. William S. Emery, Concord N. H.; "The Problem of the Country Child," Mr. R. S. Hubbard of the Massachusetts Society for the Prevention of Cruelty to Children; "Permanent Elements in the Country Problem," Rev. E. E. Lewis, Haddam, Conn.; "Some Solutions," Rev. J. A. Schenerle, Bennington, Vermont; "Old Home Week," Rev. W. S. Beard, Willimantic, Conn. Rev. Messrs. Sherrod Soule, W. F. English, J. B. McClean, and O. H. Bronson also made practical suggestions.

The students have been very fortunate this term in the large number of splendid addresses given by outside speakers. Among those of special note are the addresses of Dr. Herrick on "The Turkish Situation," Professor Welch of McGill University on "Personality and Efficiency," and Professor Luzzi of Florence, Italy, on "Modernism in Italy." Chapel talks by Principal Ritchie and Canon Henson of England, and President Jenkins of Piedmont College have also been enjoyed. The address by Professor Luzzi on "Modernism in Italy" was in every respect one of the most remarkable and impressive which the present undergraduates have been privileged to hear. Few speakers indeed have been so favorably and enthusiastically received by the entire student body, and all are hoping that he may address us again before his return to Italy.

Of a somewhat different nature were the addresses by Rev. Brewer Eddy and Rev. Sherrod Soule, on deputation work. These were given at the students' Friday evening meetings, as were also addresses by President Mackenzie on "Problems of the Church," by Mr. Shewmaker on "Work in the Mountains of Kentucky," Mr. Yarrow on "The Situation in Turkey," and Mr. Winslow Russell of Hartford, on "What the Pew Expects from the Pulpit." The first meeting of the year was given to an "Outline of Student Work" under the lead of the president of the Students' Association, and at another time Mr. J. C. Holmes spoke on "Prayer."

Several students participated in the "All Saints" service held in the Chapel the first Friday evening in November. Professor Gillett presided and called the roll of the fellows of the Seminary for the past twenty-five years, naming their subsequent work as an index of the varied service of Hartford men. Rev. W. A. Bartlett spoke, by request, of the student life of the class of 1885, alluding especially to the early character of that loyal alumnus, the late President Alfred T. Perry.

Interest in the Seminary General Exercises has been well sustained. The series opened with "Vacation Experiences," narrated by Messrs. Peckham, Payne, Birge, and Purdy, and ranging through a rural ministry, tent work, institutional work with Maverick Church, Boston, and the Social Conference of Friends at Birmingham, England. The preachers during the term have been Messrs. Pickett, Gates, and Connor. Mr. McKeeman has spoken on "The Moral Element in the Present Political Awakening," Mr. Rowse on "The English Bible in Work for Men and Boys," and Mr. Williamson on "A Sunday Afternoon Walk with the Great Teacher."

In these days when public debating seems somewhat unpopular, the newly organized Debating Club seems to be meeting a real need. Recently a debate was held on the following questions: "Are Miracles Essential to a Right Understanding of Jesus' Ministry?" Among the subjects soon to be discussed are: "The Preceptorial *v.* the Lecture System," and that ever debated subject, "Shall Hebrew be a Required Study?"

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Austin Bradley Bassett, Laurence Luther Barber. *Business Agent:*—Stoddard Lane.

Our readers will be glad to receive Dr. E. P. Parker's "Easter Message." The vigor of his intellectual life, the warmth of his religious feeling, and the beauty of his literary style are manifesting themselves in their autumnal ripeness and savor as the quiet life of a pastor emiritus provides him with the leisure for deliberated expression. As a hymn writer and musician his name is a familiar one in the current collections of hymns. The charming poem with which this sermon closes shows a phase of his literary productivity which we have not before seen.

In Hartford, the association of the South church and of the Asylum Hill Church has always been very close owing to the loyal intimacy of their pastors, Dr. Parker and Dr. Twichell. It is therefore especially gratifying with this message from the retired pastor of one church, to print the "Gospel" which the newly installed pastor of the other presented at his installing council as containing the power of his own life, and the message he would convey to his church. Mr. Voorhees lays fast hold on the eternal and central significance of the coming into the world of Jesus Christ, and refuses to let it be dwarfed by historical interpretations or ravelled out into intangible dialectical niceties.

The Middle Classes of the Seminary have for a number of years

been privileged to meet in some rural community a group of men who have had the experience of successful work in rural communities, and to learn from them of the opportunities and requirements of the country church. Last fall they gathered in the Neighborhood House at Weatogue, Conn., and among the addresses was the one by Rev. H. Stanley on a Vision of Rural Work. Mr. Emery has had a wide and varied experience in the interests of rural work in New Hampshire, and is now pastor of St. Paul's Episcopal Church in Concord.

The work in which President Hartranft and those who are assisting him have been engaged in publishing the complete works of Caspar Schwenkfeld is making a real sensation in the world of German scholarship. This is partly because the significance of Schwenkfeld's work in the reformation period is becoming more widely recognized, but more because of the thoroughness and fineness of the scholarship disclosed in the edition which is being published. Two of the proposed sixteen volumes are already in print and the others, it is believed, will now follow quite rapidly. It is partly because of the connection, through many years, of Hartford Seminary with this great enterprise of scholarship that, from the Carew Lectures given by Professor Jones the one on Schwenkfeld has been selected for publication complete. An outline of the other lectures appears in the Seminary Annals. These lectures the author will later embody in a book upon his theme.

Not since the late Professor William James printed, in *The Will to Believe,* his essay on "Some Hegelisms" has it been our good fortune to see such a delicious criticism of Monistic Evolutionary Idealism as is contained in Professor L. P. Jacks' article on "Does Consciousness Evolve" appearing in the last *Hibbert Journal.* "The psychological fallacy involved in the position criticised consists," he says, "in treating a consciousness or what is dim to the person who is being studied as though it were a dim consciousness of what is clear to the person who is studying him; a consciousness of what is confused as though it were a confused consciousness of what is orderly; a consciousness of an evolving world as

though it were the evolving consciousness of a world; a consciousness of low gods (or goods) as though it were a low consciousness of high gods. In short, 'consciousness of degrees' is converted into 'degrees of consciousness,' and the idea of development becomes the development of the idea." These clever turns of phrase remind one of the criticism urged by the late Professor Borden P. Bowne against the Associationists, when he argued in substance that the whole force of their position consisted in confusing "states of consciousness" with "consciousness of states." The essence of the method of both Associationist and Idealist consists in pre-positing the reality of both subject and object, in order that, by the denial of the reality of one, an unreal terminology may be secured by means of which not only the reality but the identity of both may be showed.

The difficulty with associational pluralism and idealistic monism is fundamentally much the same. Both want to get rid of the dualism that seems to be implied in the reality of both subject and object; but both are obliged to posit the reality both subject and object in order to get a concept which will prove serviceable to describe how the reality of one can be made to be inclusive of the unreality of the other. Both ways of thinking are especially desirous of eliminating the concept of Personality, conceived of as a legitimate derivation from experience, or as a product of necessary logic. Both ways of thinking set themselves with a self-directed energy to the foundation of the all in terms of determinism, and to the elimination of freedom on the part of the individual, and of particularized activity on the part of God. For instance, Professor Watson avers that for a man "to be free is to be conscious of the external world as under inviolable natural law, and of oneself as under inviolable moral law." So that "the only mode of reconciling one with the other is to recognize that both are aspects, at different levels, of the one absolutely rational Spirit which is God." Here we see a stark determinism which seeks its relief in treating as real "aspects" and "levels" which provide paths for tender feet leading to the monistic lion's den to which all go and from which none come. They have served as real paths but as soon as they have rendered their suicidal service to him who walks therein they are obliterated by the rising tide of the absolute.

We are glad to have Professor Jacks call attention, as he has, to the necromancy of the terminology of evolutional thought, whether in natural science, psychology or metaphysics. While it is doubtless true, as has been steadily reiterated from the time of Herbert Spencer, not to say Hegel and Heraclitus, that Evolution provides the widest generalization of the facts of the universe which has yet been made, it is quite worth while to ask seriously for a considerable degree of clarity in the use of the terminology with which this generalization is explicated and applied. There is a good deal of difference between interpreting the processes of the world in terms of progressive adjustment to environment and of a fixed amount of energy at work, with its necessary dualistic implications of a limited universe determined in its ongoing by the pressure of an inevitable environment, and a monistic evolution which uses the term realistically to explain in an idealistic way the "levels" or "aspects" of a necessitated Absolute. And neither is very similar to a Bergsonian duration continuously pregnant with unpurposive ends.

Now it may perhaps be true that the word "evolution" is applicable to these various ways of thinking the universe, as well as to Haeckel's materialism and to various phases of theistic interpretation of it. Nevertheiess it is just as well to be reminded that the word evolution must itself go through a process of variegated evolution before it can get to mean all the different things it is made to stand for. One is reminded of Bergson's fireworks description of life as the explosion of a bomb which releases various bomblets which similarly explode in various and unpremeditated directions ad finitum. It is worth while to have a clever writer like Professor Jacks remind us of this diversity of usage, and of the frequent ateleological development of the word; so that it surprises itself by finding it means something it had not meant to.

The official appeal of "heathen" China to the Christians in her midst for the aid of their prayers in the adjustment of her present difficulties, and the proper development of her life is the most thrilling incident of our century. The twenty-seventh of April should be a day of prayer all over the world for the gracious guidance by the Universal Father of the concerns of this awakening nation into the paths of wisdom and honor and peace and righteousness. It is a challenge to the justice of Christendom to see to it that occasion of stumbling be not put in the path of this "little one" in Christ.

AN EASTER MESSAGE.*

"Who hath brought life and immortality to light". *II Timothy 1:10.*

It was during the whirlwind of the French Revolution, when it seemed as if all religious beliefs and restraints were to be cast off and thrown away, that the leading men, alarmed at what seemed to them a most dangerous menace to their political projects, made a concerted and remarkable appeal in support of the two great ideas, of a Supreme Being and of the immortality of the soul. These ideas, they said, are social and democratic. The denial or rejection of them is aristocratic, subversive of justice, order and liberty; and Robespierre uttered his memorable sentence: — "If God did not exist, it would be necessary to invent Him." If vice and virtue issue alike in nothingness, if the martyr and his murderer share the same fate, what foundation of justice remains? In this wholesale and common extinction all moral distinctions are confounded. All the higher motives and ideals of life are destroyed. There is no longer any security for human rights or human freedom. So forcibly they argued this matter that the National Convention proclaimed by acclamation the following decree:

"The French people recognize the existence of a Supreme Being and the Immortality of the Soul."

My reference to this remarkable episode of the French Revolution is for the purpose of calling attention to the social, civic and political significance of the Easter doctrine, which we are apt to overlook. Those French leaders and orators were far from being exemplary Christian or even religious men. Their personal interests in religion were slight. They were politicians, and wrong as they were in respect of many things, they were right and wise in respect of this matter considered from their political point of view. It was then, it is now, of great importance to Society and to the State, that these ideas should pre-

*A Sermon Preached in the Second Church of Christ in Hartford, on Easter Sunday, March 23d, 1913, by the Pastor Emeritus.

vail among the people. They are, indeed, social and democratic ideas, on which public justice and political order ultimately rest. They are ideas which, in all ages, have been invoked by the prophets of the people against the might of oppression and tyranny.

Consider another episode in that same drama of revolution. On the afternoon of October 30, 1793, twenty-one gentlemen of France, condemned to death, were confined in the Conciergerie prison in Paris. They were the Girondist leaders, the flower of the land. Their average age was twenty-two and one-half years. All were guillotined the next morning. That evening they had their last supper together and spoke of many things, now seriously, now gaily. Finally, as it grew late, Vergniaud, their chief and orator, called them to order and said: "The only question which now remains to be considered is the immortality of the soul." According to Nodier (who solemnly affirms the substantial correctness of his report) one of that number said: "The solution of that question is traceable in the heart of every honest man whose virtues have been sacrificed on earth. In God's creation there is no imperfection, and if righteousness persecuted and innocence trampled under foot have no point of appeal before Him, the mortality of this sublime creation is a chimera." Another said: "The solution is indicated by nature in the intelligent instincts of the only organized being who conceives the need and desire of living again. That which nature has promised me in giving me a presentiment of it, will be mine." Another, Brissot, said: "It is traced by the reasonings of philosophy in the writings of Plato, and reason has never reached a higher point. That which philosophy has promised in the name of the great Architect of the worlds, I am going to find." There was a Christian priest among them, and he said: "It is traced for the Christian by his faith, wiser than all philosophy, and that which faith has given me in the name of the Lord, I am going to possess in heaven."

I have presented these several diverse expressions, because they constitute a résumé of the chief arguments which men have employed in support of the doctrine of personal immortality. Each of the first three — the moral, the psychological, the philo-

sophical — has weight. Taken together, and strengthened by the argument from analogy, they have proved sound and strong enough to sustain many souls, in some degree of faith and hope. The reasonings and sentiments which Plato puts into the mouth of Socrates at his last interview with his friends are most impressive and affecting. The Phaedo of Plato is a kind of prolegomenon to the Gospel of the Resurrection.

But that Christian priest's declaration is distinctly different in kind from the preceding arguments. It has no speculation in it. It rests on a belief that immortality has been brought to light in the Gospel. If this be true, it confirms, completes and crowns all other arguments.

And now, in speaking concerning this belief, I wish to say what seems to me essential in it, and then to indicate the most satisfactory point of view from which to consider the whole matter.

First: Considered apart from the incidental and minor details of later and interpretative narratives, and reduced to its essential significance, the resurrection of Jesus means that He who died upon the cross and whose lifeless body was laid in a tomb, really appeared in newness of life to many persons in such a manner as completely to convince them of the fact. It means that His death was not His extinction, but was an event and the crisis in the evolution of His life, made manifest by His reappearance. There is a mystery about all this out of which many questions arise which no man can answer. There are different and somewhat conflicting accounts of His appearance which, however, as regarded from the proper point of view, are seen to be of secondary importance.

Secondly: The true view-point is not — as many suppose — that of the Gospel narratives, but that of earlier and simpler writings and testimonies in which few of the perplexities of those narratives appear. The Gospel narratives, the earliest of which is much the simplest, did not create the Christian faith in the resurrection. They were created by that faith: They are the later accounts and interpretations of a faith already firmly established.

Authentic Christian documents in which the resurrection appears as the established faith of the first Christian com-

munities, and as the cornerstone of that faith, antedate by many years each and all of the four Gospels. Not only so, but years before those earliest writings appeared, a wonderful Christian propaganda was in progress, having for its fundamental doctrine and motive the risen Christ.

The death of Jesus was, to all appearance, the death, and His burial the burial of His cause. His disciples were hopeless and ready to disperse. Suddenly a remarkable change came over them, as if they had been raised from the dead. Immediately, in the face of ridicule and hostility, they began to witness of the resurrection with utmost positiveness, enthusiasm and success. The Christian Church was born of this certitude. Christ's cause and Kingdom arose from death and the grave by virtue of it. On Good Friday all was darkness, defeat and despair. On the Day of Pentecost, behold the dawn of the Christian era, the new-birth of the world. Between those two days something occurred which transformed apostles and disciples, raised from the dead the cause of Christ and determined the course of human history. It was, I believe, the resurrection of Jesus. These witnesses of the resurrection and missionaries of its Gospel were soon reinforced by that remarkable man, their former persecutor, whose conversion, as he declares, was the result of the appearance of the risen Christ to him. Through all his writings, in all his life this testimony abounds. One of the last things he wrote, in his old age, to a dear friend, was this affecting sentence: "Remember that Jesus Christ was raised from the dead, according to my Gospel." The conversion, the writings, the entire marvelous career and ministry of St. Paul were grounded in that conviction and faith.

It is universally conceded that the Christian Church would never have arisen as it did arise, except for this faith and testimony of its founders. It seems to me altogether improbable that such a positive, inspiring, faithful and constructive faith and testimony as they exhibited was the effect of imposture or deception. Their own resurrection and transformation, the resurrection of the dead cause and Kingdom of Christ, the growth, extension, power and permanence of that cause and Kingdom in the world, and all the manifold and wonderful

historical consequences thereof, rest, not on the sand of illusion, but on the rock of reality.

Apart from all this the later Gospel narratives might not carry complete conviction. In yonder cemetery or in some English field you behold what seems to be a mass of woodbine or of ivy standing firmly upright in the air, in definite form. Is that all? You know that it covers, conforms to and attests an inner, strong and solid monument, column or structure, but for the existence and support of which that graceful growth of woodbine or ivy would fall to the ground, or would never have grown up. And this illustration, if not forced too far, may serve to indicate how the Gospel stories, growing up out of the pre-established faith and testimony, and conforming thereto, confirm that faith and testimony, adding thereto some perplexing, but many tender, beautiful and precious particulars, as, for instance, that inimitable picture of the walk to Emmaus, which only a preacher of genius can handle in a sermon without soiling its delicacy and blurring its charm.

And now, because one may fully believe in the real resurrection of Christ and not be a Christian at all, I would, I must call your attention to St. Paul's practical use of the matter which goes to the very heart of it. He said to his fellow-Christians, "you are (or should be) already risen with Christ." He said, the death and resurrection of Christ are symbols of your death unto sin and resurrection unto newness of life "For in that He died, He died unto sin once, but in that He liveth, He liveth unto God. *Likewise,* reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Jesus died! but Jesus is not dead! He lives! and oh, the difference to you and me! We have in Him not merely a precious memory to cherish but a living, quickening spirit. Easter morning brings before us for commemoration something more than a mere matter of fact, of opinion or belief, something intimately related to life. Its message is twofold: Jesus is risen! Be ye also risen with Him!

First that thrilling, trumpet-toned announcement,—"I am He that was dead, and behold I am alive forevermore!" Then that equally thrilling and clarion-clear summons, "awake,

thou that sleepest, and arise from the dead, and Christ shall give thee light!"

There is an old legend that after the crucifixion Peter went away, alone, and sat apart in utter misery. After that first outburst of bitter weeping outside Caiaphas' palace, he had not shed a tear. His heart was full of the horror of his shame. At midnight of Saturday John came to Mary and said, "Mother Mary, I am afraid for Peter. He sits alone in the dark and will not speak, nor eat, nor weep, and his soul seems dead within him." Then Mary took the seamless robe which the centurion had kindly given her, and said, "Take this to Peter." So John took it and went back to Peter, whose room was then a little lighted by the coming dawn, and put the garment in his hands, simply saying, "It is His robe." And after a little Peter buried his face in the well-known garment and wept like a child, penitently now, not bitterly. And, says the legend, it was at that same moment that the resurrection of Jesus took place! This legend enshrines a precious truth.

The moment when some word, or touch, or gentle ministration awakens in the soul of man the consciousness of the love and grace of Christ denied, forsaken or neglected, melting hardness, moving contrition, opening the fountain of penitent tears, is the very moment of the resurrection of Christ in that soul, and of the soul's resurrection with Him. Then one feels and knows that such love cannot be crucified, that it outlasts sin and shame and death with quickening and saving power. And this resurrection of souls to newness of life in Christ, is, always has been, always will be the soul's certitude, stronger than all arguments, of the resurrection of Christ Himself. The fact of the resurrection underlies the power of it. The power of it attests the fact.

Grant that a precious memory may be longer and deeper and stronger than time, still when I think what that furious persecutor of Christ and that weak repudiator of his Master became in the course of their Christian experience,— and they are types of innumerable transformations of character since,— I feel sure that the change was not wrought in them by the power of the sacred memory of a dear, dead friend,— Paul

had no such memory of Jesus,—but by their close touch and communion with the quickening spirit of a risen and living Lord. Pressing nearer, coming closer to Him, opening our inmost selves to His sweet influence, suffering Him to make His own impression upon us, who can say what He might work in us and make of us? What newness of life? What hope of glory?

In illustration of all this most practical part of the Easter message, let me give you my version of an old story which may linger with you when other words are forgotten.

Long time ago and far away,
One Easter morn at break of day,
Friar Francisco, strolling round
The monastery garden, found
Among the rose leaves at his feet
A clod of earth, surpassing sweet.
Amazed to find a common bit
Of sod so sweet, he questioned it:
"Whence, then, or how hast thou," he cried,
"Such fragrance?" and the clod replied:
"I was a piece of common clay
Until God willed that where I lay
A lovely rose should bud and bloom.
I breathed and drank in its perfume.
If any fragrance I disclose
It is the sweetness of His rose."
Francisco meekly bowed his head
And mused awhile: then knelt and said:
"O Thou whose love embraces all
Thy works and creatures, great and small.
I am the clod! the Rose is He
Who loved and gave Himself for me.
By that immortal Flower of Thine
Breathe on this barren soul of mine;
Bestow its fragrance upon me,
The fragrance of its purity."
Then, as responsive to his prayer,
Came, wafted on the morning air,
The music of the minster bell,
Of joyous choirs and organ's swell.
Francisco raised, in glad surprise,
His radiant face and streaming eyes;
Rose from his knees and went his way,
The gladdest of glad souls that day,—
Risen with Christ! as he would say.

Hartford, Conn. EDWIN POND PARKER.

CASPAR SCHWENCKFELD AND THE REFORMATION OF THE "MIDDLE WAY".[1]

Among all the reformers of the sixteenth century who worked at the immense task of recovering, purifying, and restating the Christian faith, no one was nobler in life and personality and no one was more uncompromisingly dedicated to the mission of bringing into the life of the people a type of Christianity winnowed clean from the husks of superstition and tradition and grounded in ethical and spiritual reality, than was Caspar Schwenckfeld, the Silesian noble. No one, to the same degree as he, succeeded in going back, not only of scholastic formulations, but even back of Pauline interpretations of Christ, to Christ Himself. The aspects of the Christ-life which powerfully moved him were very different from those which moved Francis of Assisi three centuries earlier, but the two men had this much in common, they both went to Jesus Christ for the source and inspiration of their religion, they both lived under the spell of that dominating Personality of the Gospels, they both felt the power of the Cross and saw with their inner spirits that the real healing of the human soul, and the eternal destiny of man were indissolubly bound up with the Person of Christ.[2] Once again, as in the early years of the thirteenth century, there came a *gentle* reformer of religion, who would use no compulsion but love, who knew how to suffer patiently with his Lord and

[1] The most important material for a study of Schwenckfeld is the following: *Corpus Schwenckfeldianorum*, Edited by C. D. Hartranft. Published, Leipzig, Vol. I, 1907; Vol. II, 1911. Other volumes to follow. *Schriften von Kaspar Schwenckfeld*, in 4 folio volumes. Published between the years 1564-1570. Karl Ecke: *Schwenckfeld, Luther und der Gedanke einer apostolischen Reformation* (Berlin 1911). R. H. Grützmacher: *Wort und Geist* (Leipzig, 1902). Gottfried Arnold: *Kirchen und Ketzer Historien* Vol. I. pp. 1246-1299 (Edition of 1740). Erbkam, H. W., *Geschichte der Protestantischen Sekten im Zeitalter der Reformation* (Hamburg und Gotha, 1848) pp. 357-475. Döllinger, *Die Reformation* I pp. 257-280.

[2] Christ, Schwenckfeld insisted, is the sum of the whole Bible and to learn to know Christ fundamentally is to grasp the substance of the entire Scripture. Quoted from Karl Ecke: op. cit. p. 39.

whose entire program was the resotration of primitive Christianity, though of necessity it would be restored, if at all, in terms of the spiritual ideals of the Sixteenth century, as that of St. Francis had been in terms of thirteenth century ideals.

Caspar Schwenckfeld was born of a noble family in the duchy of Liegnitz in Lower Silesia, in 1489. He studied in Cologne, in Frankfurt on the Oder and probably also in the University of Erfurt, though he carried off no university degree His period of systematic study being over, about 1511 he threw himself into the life of a courtier, with the prospect of a successful worldly career before him. Luther's heroic contest against the evils and corruptions of the Church and his proclamations of a reforming faith shook the prosperous courtier wide awake and turned the currents of his life powerfully toward religion. He deeply felt at this time, what he expressed a few years later, that a new world was coming to birth and the old one dying away. To the end of his days, and in spite of the harsh treatment which he later received from the Wittenberg reformer, Schwenckfeld always remembered that it was the prophetic trumpet-call of Luther which had summoned him to a new life, and he always carried about with him in his long exile, an exile for which Luther was largely responsible, a beautiful respect and appreciation for the man who had first turned him to a knowledge of the truth.[1]

From the very beginning of his awakening he shows the moral earnestness of a prophet, and even in his earliest writings he emphasizes the inwardness of true religion and the importance of a personal experience of the living, creative Divine Word.[2] As a result of this passion of his for the formation of moral and spiritual character in the lives of the people, he was very acute and sensitive to note the condition which actually existed around

[1] He wrote in 1543 to Luther: "I owe to you in God and the truth all honor, love and goodwill because from the first I have partaken of your service and I have not ceased to pray for you according to my poor powers." *Schriften* II A p. 701 d.

[2] In "An Epistle to the Sisters in the Cloister at Naumberg", written probably in the autumn of 1523, he says: "A true Christian life in its essential requirements does not consist in external appearance * * * but quite the contrary, it does consist in personal trust in God through an experience of Jesus Christ, which the Holy Ghost brings forth in the heart by the hearing of the Divine Word". *Corpus Schwenckfeldianorum*, Vol, I, p. 118.

him, and he was not long in detecting, much to his sorrow, aspects of weakness in the new type of Christianity which was spreading over Germany. Even as early as 1524, in "An Admonition to all the Brethren of Silesia." [1] he called attention to the superficiality of the change which was taking place in men's lives as a result of the Reformation —" the lack of inward grasp " as he calls it, and to the externality of the new Reform — the tendency to stop at " alphabetical promises of salvation." He gives a searching examination to the central principles of Luther's teachings and approves of them all, but at the same time he points out that little will be gained if they be adopted only as intellectual statements and formulated views. He pleads for a faith in Christ and an apprehension of Him that shall "reach the deep regions of the spirit," renew the heart and produce a new man in the believer —" the atoning work of Christ must be vital "— and for a type of religion that will involve suffering with Christ, real conformity of will to His will, dying to self and rising again with Him which means that " we cannot take the cross at its softest spot." He calls with glowing passion for a radical transformation of personal and social life and for a serious attempt to revive apostolic Christianity.

Luther himself was always impressed with the lack of real, intense, personal religion that attended the Reformation and often bewailed it. He said once to Schwenckfeld in this early period, " Dear Caspar, genuine Christians are none too common. I wish I could see two together in a place!" But with all his titanic power to shake the old Church, Luther was not able to sift away the accumulated chaff of the ages and to seize upon the inward, living kernel of Christ's Gospel in such a real and vivid presentation that men were once again able to find the entire Christ and were once again lifted into apostolic power through the discovery of Him. This was the task to which Schwenckfeld now felt himself summoned. It seemed to him that the entire basis of salvation should be formulated in a way quite different from Luther's way of formulation, and this called for a restate-

[1] *Ermahnung dess Missbrauchs etlicher fürnemster Artikel des Evangelii* 1524 *Corpus Schwenckfeld.*) Vol. II, pp. 26-105.

ment of the whole revelation of God in Christ and of the work of Christ in the soul.[1]

Luther's final break with the spiritual reformer of Silesia, which occurred in 1527, was primarily occasioned by Schwenckfeld's teaching on the meaning and value of the Lord's Supper, though their difference was by no means confined to that point. Schwenckfeld's position had culminated in 1526 in a suspension of the celebration of the Supper — the so-called *Stillstand* — until a right understanding and true practice of it according to the will of the Lord should be revealed.[2] "We know at present of no apostolic commission," he wrote, "nor again do we make any claim to be regarded as apostles, for we have neither received the fullness of the Holy Spirit nor the apostolic seal for such an office. We dwell in humility and ascribe nothing to ourselves, except that we bear witness to Christ, invite men to Christ, preach Christ and His infinite work of salvation, and labor as much as we can that Christ may be truly known."

Into the bitter controversy over the Sacrament — a controversy which forms the supreme tragedy of the Reformation — we need not now enter. We shall in the proper place give Schwenckfeld's position upon it; though only in so far as it belongs in an exposition of his type of spiritual Christianity, but the immediate effect of his position and practices was such a collision with Luther and the arousal of such hostility on the part of the Lutherans of Silesia that the continued pursuit of his mission in that country became impossible. He was, however, not expelled by edict, but under compulsion of the existing situation, and in order not to be a trouble to his friend, the Duke of Liegnitz, he went in 1529 into voluntary exile, never to return. For thirty years he was a wanderer without a permanent home on the earth, but he could thank his Lord Christ, as he did, for granting him through all these years an inward freedom, and

[1] "There are now in general two parties that make wrong use of the Gospel of Christ, one of which turns to the right and the other to the left of the only true and straight way. The first party is that of the Papacy * * * the other party consists of those to whom God has now granted a gracious light — But!" Vom Missbrauch des Evangelii, *Schriften* II B p. 362 seq.

[2] The "Stillstand" was proposed in a *Circular Letter* written by Schwenckfeld, Valentine Crautwald and the Liegnitz Pastors April 21, 1526. *Corpus Schwenckfeld.* pp. 325-333.

for bringing him into "His castle of Peace." He once wrote: "If I had wanted a good place on earth, if I had cared more for temporal than for eternal things and if I would have deserted my Christ, then I might have stayed in my fatherland and in my own house and I might have had the powerful of this world for my friends." [1]

He sojourned for longer or shorter periods in Strasburg, Augsburg, Ulm and other cities, but nowhere was he safe from his enemies and he always faced the prospect of banishment even from his place of temporary sojourn. Furious declarations were passed against him by the Schmalkald League in 1540, for to his anti-Lutheran views on the sacraments he had now added teachings on the nature of Christ which the theologians pronounced unorthodox. Three years later he sent a messenger to Luther in hope of a friendly understanding. Luther's answer was brief and final: "The stupid fool, possessed by the devil, understands nothing. He does not know what he is babbling. But if he won't stop his babbling, let him at least not send to me the booklets which the devil spues out of him." [2] At the ministerial council of protestant states in 1556 he was denounced in the most vituperative language of the period and the civil authorities were urged to proceed against him as a most dangerous heretic. He always had, notwithstanding this pursuit of theological hate, many powerful friends and a large number of brave and devoted followers who were glad to risk goods, home, and life for the sake of what was to them the living Word of God. He died — or as his friends preferred to say, he had a quiet and peaceful "home-passage" — at Ulm in 1561. Of the purity, the brave sincerity, the nobility, the outward and inward consistency of his life there is no question. His enemies had no word to say which reflected upon the motives of his heart or upon the genuine piety of his life. His religion cost him all that he held dear in the outer world — he had not "taken the cross at the soft spot" — and he *practiced* his faith as the most precious thing a man could possess in this world or in any other.

[1] Ecke: *op. cit.* p. 217.

[2] *Works of Luther* V. p. 613. There are similar utterances in Luther's Table Talk, and he usually calls him by the opprobrious name of "Stenkfeld".

We must now turn to a study of his type of Christianity, which will be presented here not in the order of its historical development, but as it appears in perspective in his life and writings. He does not ground his conception of salvation, his idea of religion *überhaupt,* as the humanistic reformers, Denck, Bünderlin, Entfelder, and Franck, do, on the essentially divine nature of the soul in its deepest reality,[1] nor again as the mediaeval mystics do, on the substantial presence within the soul of a divine soul-center, an unlost and inalienable Spark or Image of God which can turn back home and unite itself with its Source, the Godhead. He begins, as Luther does, with man "fallen," "dead in sin," by nature "blind and deaf" to divine realities. For him, as for Luther, there exists no *natural* freedom of the will by which a person can spontaneously and of his own initiative rise up, shake off the shackles of sin, and go to living as a son of God. This stupendous event, this absolute shift of the life-level, comes, and can come, only through an act of God, directly, immediately wrought upon the soul. Through this act of God from above there results within the soul an experience which in every respect is a new creation. It is a cataclysmic event of the same order as the *fiat lux* of cosmic creation, a rebirth through which the man who has it once again comes into the condition Adam was in before he fell.

Everything which has to do with salvation in Schwenckfeld's Christianity goes back to the historical Christ.[2] Christ is the first-born of this new creation. He is the first "new Adam," who by His triumphant life and victorious resurrection has become forever "a life-giving Spirit," the creative Principle of a new humanity. In Christ, the Word of God, the actual Divine Seed of God, became flesh, entered into our human nature and penetrated it with Spirit and with Life, conquered its stubborn bent toward sin and transfigured this human flesh into a divine and

[1] "Ein natürliches Licht kennt Schwenckfeld nicht". Grützmacher: *Wort und Geist* (Leipzig, 1902) p. 168.

[2] The important data for Schwenckfeld's doctrine of Christ and the way of salvation will be found in the following writings by him: *Von der göttlichen Kindschaft und Herrlichkeit des ganzen Sones Gottes* (1538). *Ermanunge zum wahren und selig machende Erkänntnis Christi* (1539). *Konfession und Erklärung von Erkänntnus Christi und seiner göttlichen Herrlichkeit.* (1540).

heavenly substance. By obedience to the complete will of God, even to the extreme depths of suffering, sacrifice and death on the Cross for the love of men, Christ glorified human flesh, transformed it from flesh to spirit and in His resurrected, heavenly life He is able to unite Himself inwardly with the souls of believers so that His spiritual flesh and blood can be their food and drink and He can become the life-giving source of a new order of humanity, the spiritual Head of a new race.

Salvation for Schwenckfeld, therefore, is participation in the life of this new creation, this new world-order. To become a Christian, in his sense of the word, is to pass over one of the most decisive watersheds in the universe, to go from one kingdom to another kingdom of a higher rank. The *process* — for it is a vital process — is from beginning to end in the realm of experience. By the exercise of faith in the crucified, risen, and glorified God-Man, as the life-giving Spirit, real power from a higher world streams into the soul. Something pneumatic, something which belongs ontologically to a higher spiritual world-order, comes into the person as a divinely bestowed germ-plasm, with living, renewing, organizing power. As with Irenaeus, so with Schwenckfeld, salvation is "real redemption," the "deification" of mortal man, the actual formation of an immortal nature, the restoration of humanity to what it originally was, through the instreaming life-energy of a mystical Adam-Christ, the Founder and Head of a new spiritual race.[1]

By this incoming spiritual power and life-substance the entire personality of the recipient is affected. The recreative energy which pours in transforms both soul and body. The inner, Eternal Word of God, who became flesh, acts upon the inner nature of man so that the believing man is changed into something spiritual, divine, and heavenly and like Jesus Christ, the incarnated Word of God.[2] There comes, with the epoch-making experience, a sense of freedom not known before, a power of control over the body and its appetites, an illumination of the intellect, a new sensitiveness to the meaning of sin, an extraor-

[1] For the doctrine of deification in Irenaeus see Harnack: *Hist. of Dogma* Vol. II, pp. 230-318.

[2] See *Schriften* I A. p 768.

dinary expansion of the vision of the goal of life — a fully-grown man in Christ — and an apprehension of the gift of the Spirit sufficient for the achievement of that goal. Not least among the *signs* of transfiguration is the attainment of a joy which spreads through the inward spirit and shines on the face — a joy which can turn hard exile into a *Ruheschloss* — "a castle of peace."

Those who have experienced this dynamic transfiguration gain gifts, capacities and powers thereby to hear directly the Word of God within their own souls, and thus this Word, which is the same life-giving Spirit that became flesh in Christ and that produces the new creation in man, becomes a perpetual, inward teacher in those who are reborn. "A precious gift of the Holy Ghost flows from the essential Being of God into the heart of the believer."

There is, Schwenckfeld holds, a double revelation of God. The primary Word of God is eternal, spiritual, inward. "The Word, when spiritual messengers preach or teach, is of two kinds with a decided difference in their manner of working. One is of God, even is God, and lives and works in the heart of the messenger. This is the inner Word and is in reality nothing else than Christ in the Holy Spirit. It is inwardly revealed and heard with the inward ears of the heart."[1] It is, in fact, God Himself *operating* as Life and Spirit and Light upon the spiritual substance of the human soul, first as the Life-seed which forms the new creation in man and afterwards as the permanent nourishing and tutoring Spirit who leads the obedient soul on into all the Truth and perfects it into the likeness and stature of Christ. "There is a living, inner Scripture, written in the believer's heart by the finger of God." "This inner Scripture has an active power of holiness and makes all those holy, living, righteous, and saved in whose hearts it is written."

The *divine word* in the secondary sense is the outward word — the word of Scripture. "The other word which serves the inner Word with voice, sound, and expression is the external word and is heard by the external man with his ears of sense and is

[1] *Schriften* I A. p. 767 a.

written and read in letters. He who has read and heard only that, and not the inner Word, has not heard the gospel of Christ, the Gospel of Grace, nor has he received or understood it." [1] It is at best only the witness or testimony which assists the soul to find the real life-giving Word. Cut apart from the inner, spiritual Word, the word of the letter is "dead," as the body would be if sundered from the spirit. "It paints truth powerfully for the eye, but it cannot bring it into the heart." [2] "The Scriptures cannot bring to the soul that of which they speak. This must be sought directly from God Himself." [3] In his practical use of Scripture and in his estimate of its importance, he is hardly behind Luther himself. "There is no writing on earth like the Holy Scriptures." [4] His Christianity is penetrated and illuminated at every point by the profound spiritual experiences of the saints of the Bible, and still more by the vivid portraits of Christ in the Gospels, by the words from His lips recorded there and by the experiences of the apostles and the development of the primitive Church. He never doubts or questions the inspiration of the Scriptures; quite the contrary, he holds that Scripture is "given by God" and is an inexhaustible well of inspired truth from which the soul can endlessly draw. The actual content of Christian faith is supplied by the historical revelation, but Schwenckfeld always insists that written words, however inspired, are still external to the soul and merely record historical events which have happened to others in other ages. "If man," he writes, "is to understand spiritual things and is to know and judge rightly, he must bring the divine Light to the Scriptures, the Spirit to the letter, the Truth to the picture and the Master to His created work, ..." In a word, to understand the Scripture a man must become a new man, a man of God; he must be in Christ who gave forth the Scriptures.[5] That which is to change the inner nature of a man must be something personally experienced and not external to him; must be in its own nature as spiritual as the soul itself is, and not material, as written words

[1] *Schriften* I A. p. 767 a.
[2] *Die heilige Schrift.* X. d.
[3] *Ibid.* CVIII. c.
[4] *Ibid.* II. b.
[5] *Ibid.* VI and VII.

are. "The pen cannot completely bring the heart to paper, nor can the mouth entirely express the well of living water within itself."[1] The Bible leads to Christ and bears witness of Him as no other book does, but it is not Christ. And even the Bible remains a Closed Book until Christ opens it.[2] The Scriptures tell, as no other writings do, of the Word of God and its life-operations in the world, but they are still not the Word of God. The spiritual realities of life cannot be settled by laboriously piling up texts of Scripture, by subtle theological dialectic, or by learned exegesis of sacred words. If these spiritual realities are to become real and effective to us, it must be through the direct relation of the human spirit with the divine Spirit — the inward spiritual Word of God.[3] "He who will see the truth must have God for eyes."[4]

This view of the process of salvation and the permanent illumination of the reborn soul by a real incoming divine substance — whether called Word, or Seed — is the *dynamic* feature of Schwenckfeld's Christianity. He is endeavoring to find a foundation for a religious energism that will avoid the dangers which beset Luther's principle of "justification by faith." From the inception of the Reformation movement there had appeared a tendency to regard the exercise of "faith" as all that was required for human salvation. Luther did not mean it so, but it was the easy line of least resistance to hold that "faith" had a magic effect in the invisible realm, that is to say: As soon as a person exercised "faith" God counted the "faith" for *righteousness* and regarded that person as "justified." The important operation was thus in a region outside the soul. The momentous shift was not in the personal character of the individual, but in the way the individual was regarded and valued in the heavenly estimates. It was the discovery of the prevalence of this crude and magical reliance on "faith" which first drove Schwenckfeld to a deeper study of the problems of religion. It was the necessity that he felt to discover some way by which

[1] *Vom Worte Gottes* XXII. c.

[2] *Heilige Schrift.* VI. b.

[3] *Catechismus vom Wort des Creützes vom Wort Gottes und vom Underscheide des Worts des Geists und Buchstabens.*

[4] *Heilige Schrift.* IV. c.

man himself could be actually renewed, transformed, recreated and *made* righteous — rather than merely counted or reckoned righteous by some magical transaction — that made him an independent reformer and set him on his solitary way.

To this deep and central question of religion — how is a human soul saved — there were in Schwenckfeld's day four well-known answers:

(1) There was the answer of the Church in which he was born. Salvation is by Grace mediated through the sacramental channels of the mysterious and divinely founded Church. Man's part consists in the performance of the "works" which the Church requires of him and the proper use of the sacramental means of Grace. Through these sacramental channels actual Grace, substantial divine help, comes into man and works the miracle of salvation in him.

(2) There was the answer of the great mystics, not always clear and simple, but very profound and significant. The Ground and Abyss of the soul is one substance with the eternal and absolute Godhead. Finite strivings, isolated purposes, selfish aims, centrifugal pursuits are vain and illusory. We lose our lives in so far as we live in self-will and in self-centered joys. The way home, the way of salvation, is a return to that Ground-Reality from which we have gone out — a return to union and oneness of Life with the infinite Godhead.

(3) The third answer is that of Luther: "Salvation is by faith." This seems at first to be a dynamic answer. It breaks in on the distracted world like a new moral trumpet-call to the soul. It comes to men like a fresh Copernican insight which discovers a new religious world-center. The soul by its own inward vision, by its moral attitude, by the swing of the will, can initiate a new relation with God and so produce a new inward kingdom. That, however, is not Luther's message. He could not take that optimistic view of life because it implied that man has within himself a native capacity for God and can rise to the vision and attitude which leads to a moral renewal of the self. Luther never succeeded in clearing his principle from scholastic complications. He never put it upon a moral and dynamic foundation. It remains to the last a mysterious principle and was easily open

to the antinomian interpretation, that upon the exercise of faith God for Christ's merits "counts man justified," an interpretation dear to those who are slack-minded and prone to forensic schemes of salvation.

(4) The fourth view was that of the Humanist-Spiritualist reformers — men of the type of Denck and Bünderlin — who are the precursors of what we today call the moral way of salvation. They assume that salvation is from beginning to end a moral process. God is in essence and nature a loving, self-revealing, self-giving God, who has in all ages unveiled Himself in revelations suited to the spiritual stature of men, has in the fullness of time become incarnate in Christ and forever pleads with men through His Spirit to come to Him. Those who see and hear, those who respond and co-operate, i. e., those who exercise faith, are thereby morally transformed into an inward likeness to Him, and so enter upon a life which prefers light to darkness, goodness to sin, love to hate.

Schwenckfeld was not satisfied with any of these views. He knew and loved the mystics, but he was too much impressed with the mighty Life and message of the historical Christ to adopt the mystics' way. He felt that Lutheran Christianity was too scholastic, too dependent on externals, too inclined to an antinomian use of "faith." He could not go along the path of the Humanist-Spirituals, for he believed that man had been ruined in the Fall, was without free will, was devoid of native capacity for spiritual vision and saving faith. Salvation, if it is to be effected at all, must be initiated by Divine Grace and must be accomplished *for man* by God. But it could be for Schwenckfeld no forensic adjustment, no change of reckoning in the heavenly ledgers. It must involve a real and radical transformation of man's nature — man must cease from sin and the love of it, he must receive from beyond himself a passion for goodness and a power to enable him to achieve it. The *passion* for goodness, in Schwenckfeld's view, is created through the vision of the God-man who has suffered and died on the Cross for us and has been glorified in absolute newness of life, and the *power* for moral holiness is supplied to the soul by the direct inflowing of Divine Life-streams from this new Adam who is henceforth

the Head of the spiritual order of humanity, the Life-giving Spirit who renews all that receive Him in faith.

The Church, in Schwenckfeld's conception, is this complete spiritual community of which Christ is the Head. "We maintain," he wrote in the early period of his mission and it remained the settled view of his life, "that the Christian Church according to the usage of the Scriptures is the congregation or assembly of all or of many who with heart and soul are believers in Christ. Their Head is Christ our Lord, as St. Paul writes to the Ephesians and elsewhere. They are born of God's Word alone; they are nourished and ruled by God's Word Those who have one baptism, one faith, and one spirit, no matter where they are, whether in Rome or elsewhere, are all members of this Church and Christ is their Head."[1] "Scripture knows of no other true Church than that of which Christ is the Head, the Church ruled by the Holy Spirit and adorned with 'gifts'." The Church in its true life and power is, thus, for him a continuation of the apostolic type. He had no interest in the formation of a sectarian denomination and he was fundamentally averse to a state-Church system. The true Church community can be identified with no temporal, empirical organization — whether established or separatist. It is a spiritual, invisible community as wide as the world, including all persons in all regions of the earth who are joined in life and spirit to the Divine Head. It expands and is enlarged by a process of organic growth under the organizing direction of the Holy Spirit. "As often," he writes, "as a new warrior comes to the heavenly army, as often as a poor sinner repents, the body of Christ becomes larger, the King more splendid, His Kingdom stronger, His might more perfect. Not that God becomes greater or more perfect in His essence, but that flesh becomes more perfect in God and God dwells in all His fullness in the flesh into which in Jesus Christ He ever more pours Himself."[2] Each soul that enters the *Kingdom of experience* through the work of the Life-giving Spirit is builded into this invisible Church of the ages and is endowed with some

[1] *Corpus Schwenck.* I. p. 295.

[2] Quoted from Theodor Sippel's Article in *Die Christliche Welt*, October 1912, p. 956.

"gift" to become an organ of the Divine Head. All spiritual service arises through the definite call and commission of God, and the persons so called and commisioned are rightly prepared for their service not by election and ordination but by the bestowal of special gifts through Divine Grace and by inward compulsion and illumination through the Word of God. The preacher possesses no magical efficacy. His only power lies in his spiritual experience, his clarified vision, and his organic connection with Christ the Head of the Church and the source of its energy. If his life is spiritually poor and weak and thin, if it lacks moral passion and insight, his ministry will be correspondingly ineffective and futile, for the dynamic spiritual impact of a life is in proportion to its personal experience and its moral capacity to transmit Divine power. Here again the emphasis is on the moral aspect of religion as contrasted with the magical. There can be no severing of the ecclesiastical office or function from the moral character of the person himself. Schwenckfeld has cut away completely from sacredotalism and has returned, as far as he knew how to do it, to the ideal of the primitive Apostolic Church. The true mark and sign of membership in the community of saints — the invisible Church — are, for him as for St. Paul, possession of the mind of Christ, faith, patience, integrity, peace, unity of spirit, the power of God, joy in the Holy Ghost, and the abounding gifts and fruits of the Spirit. The Church is in a very true sense bone of Christ's bone and flesh of His flesh, vitalized by His blood, empowered by His real presence and formed into an organism which reveals and exhibits the divine and heavenly Life — a world-order as far above the natural human life as that is above the plant.

Quite consistently with his spiritual view of religion — this view that the true Church is an invisible Church — Schwenckfeld taught that the true sacrament is an inner and spiritual sacrament. "God must Himself, apart from all external means, through Christ touch the soul, speak in it, work in it, if we are to experience salvation and eternal life."[1] The direct incoming of the Divine Spirit, producing a rebirth and a new creation in the

[1] *Schriften* I A p. 768 b.

man himself, is the only baptism which avails with God or which makes any difference in the actual condition of man. Baptism in its true significance is the reception of cleansing power, it is an inward process which purifies the heart, illuminates the conscience and is not only necessary for salvation but in fact *is* salvation. Christian baptism is, therefore, not with water, but with Christ, it is the immersion of the soul in the life-giving streams of Christ's spiritual presence.

He was always kindly disposed toward the Anabaptists, but he was not of them. He presented a very different type of Christianity to theirs, a type which he penetratingly criticized though in a kindly spirit. He did not approve of rebaptism, for he insisted that the all important matter was not how or when water was applied, but the reception of *Christ's real baptism,* an inner baptism, a baptism of spirit and power by which the believing soul, the inner man is clarified, strengthened, and made pure.[1]

His view of the Lord's Supper in the same way fits his entire conception of Christianity as an inward religion. It was through his study of the meaning and significance of the Supper that he arrived at his peculiar and unique type of religion. He began his meditation with the practical test — the case of Judas. If the bread and wine of the Last Supper were identical with the body and blood of Christ then Judas must have eaten of Christ as the other disciples did, and notwithstanding his evil spirit he must have received the divine nature into himself — but that is impossible.

In his intellectual difficulty he turned to the great mystical discourse in the Sixth chapter of John, in the final interpretation of which he received important suggestion and help from Valentine Crautwald, Lector of the Dom in Liegnitz. In this remarkable discourse Christ promises to feed His disciples, His followers, with His own flesh and blood, by which they will partake of the eternal nature and enter with Him into a resurrection life. The "flesh and blood" here offered to men cannot refer to an outward sacrament which is eaten in a physical way, because in the very same discourse Christ says that outward,

[1] *Schriften* I A. p. 513. For a criticism of the legalism of the Anabaptists see *ibid.* pp. 801-808.

physical flesh profits nothing. It is the Spirit that gives life and therefore, the "flesh and blood" of Christ must be synonomous with the Word if they are actually to recreate and nourish the soul and to renew and vitalize the spirit of man.

This feeding and renewing of the soul through Christ's "flesh and blood," Schwenckfeld treats, as we have seen, not as a figure or symbol, but as a literal fact of Christian experience. Through the exercise of faith in the person of the crucified, risen, and glorified Christ — the life-giving Adam — incorruptible, life-giving substance comes into the soul, and transfigures it. Something from the divine and heavenly world, something from that spiritualized and glorified nature of Christ, becomes the actual food of man's spirit so that through it he partakes of the same nature as that of the God-Man. Not once or twice, but as a continuous experience, the soul may share this glorious meal of spiritual renewal — this eating and drinking of Christ.[1]

The external supper — and for that matter the external baptism too — may have a place in the Church of Christ as a pictorial symbol of the actual experience, but this outward show is, in his view, of little moment and must not occupy the foreground of attention nor be made a subject of polemic or of insistence. The new Creation, the response of faith to the living Word, the transfiguration of life into the likeness of Christ, are the momentous facts for a Christian, and none of these things is *mediated* by external ceremonies.

It was his ideal purpose to promote the formation of little groups of spiritual Christians which should live in the land in quietness and spread by an inward power and inspiration received from above. He saw clearly that no true Reformation could be carried through by edicts or by the proclamations of rulers, or by the decision of Councils. A permanent work from his point of view could be accomplished only by the slow and patient development of the religious life and spiritual experience of the people, since the goal which he sought was the formation not of state-made Churches, but of renewed personal lives, awakened

[1] This spiritual and inward view of the sacrament is developed in "The Twelve Questions" *Corpus Schwenck.* pp. 129-140 and in "De Cursu Verbi Dei" *ibid.* pp. 583-599.

consciences, burning moral passion and first-hand conviction of immediate relation with the World of Divine Reality. To this work of arousing individual souls to these deeper issues of life and of building up little scattered societies under the headship of Christ which should be, as it were, oases of the Kingdom of God in the world, he dedicated his years of exile. All such quiet, inward movements progress, as Christ foresaw, too slowly and gradually "for observation," but this method of reforming the Church through rebirth and the creation of Christ-guided societies accomplished, even during Schwenckfeld's life, impressive results. There were many, not only in Silesia, but in all regions which the missionary-reformer was able to reach, who "preferred salt and bread in the school of Christ" to ease and plenty elsewhere, and they formed their little groups in the midst of a hostile world. The public records of Augsburg reveal the existence, during Schwenckfeld's life, of a remarkable group of these quiet, spiritual worshippers in that city. Their leaders were men of menial occupations — men who would have attracted no notice from the officials of the city or Church if they had been contented to conform to any prevailing or recognized type of religion. Under the inspiration which they received from the writings of Schwenckfeld, they formed "a little meeting"—in every respect like a seventeenth century Quaker meeting — in their own homes, meeting about in turn, discarding all use of sacraments and waiting on God for edification rather than on public preaching. They read the books and epistles of Schwenckfeld in their gatherings, they wrote epistles to other groups of Schwenckfeldians and received epistles in turn and read them in their gatherings. They objected to any form of religious exercise which seemed to them incomprehensible to their spirits and which did not spring directly out of the inward ministry of the Word of God. They were eventually discovered, their leaders banished, their books burned and their little meeting of "quiet spirituals"—*Stillen Frommen* — as they called themselves was ruthlessly stamped out.[1] Societies something like this were

[1]The details are given in Friederich Roth's *Augsburgs Reformations-Geschichte* (München 1907) Vol. III. p. 245 ff.

formed in scores of places and continued to cultivate their inward piety in the Fatherland, until harried by persecution they migrated in 1734 to Pennsylvania where they have continued to maintain their community life until the present day.

RUFUS M. JONES.

Haverford, Pa.

"MY GOSPEL"[1]

St. Paul was accustomed to refer to his evangel as "*my gospel.*" It is likewise the privilege of every one in the Apostolical succession of heralding the good news to employ the same intimate expression. Fundamentally the gospel is not objective and detached, but individual and experienced. It is not an external abstraction kept at a uniform temperature in theological cold storage, but by the very laws of the spiritual universe it is an immediate possession. The gospel of every man is colored, shaped, and tempered by his own thought and feeling and activity. In the highest sense there is no gospel save through appropriation and assimilation. And the spirit of humility and the consciousness of accountability for this most sacred of trusts are born of the conviction that "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of Life," we are to declare unto men, that they "also may have fellowship with us, whose fellowship is with the Father and with His Son, Jesus Christ."

As I seek to analyze "my gospel," it seems to me that the vital things in it were all given by the home into which I was born. There is but one adjective to describe that home, "Christian," and its atmosphere and spirit were what might be expected from a Godly ancestry — on the father's side, of Dutch Reformed Churchmen — on the mother's, of Connecticut Congregationalists. The children of that home, therefore, received as their most precious inheritance the inborn conviction of the reality of the things which were spiritual. In our family religion was both natural and compulsory. The children cannot remember when they did not pray, when there were not family prayers. And attendance at Church and Sunday School, with preparation of the lesson beforehand, was obligatory — very. Some things

[1]A Statement of Belief read before the Installing Council, meeting in the Asylum Hill Congregational Church of Hartford, Conn., January 27, 1913.

my brother and sisters and I may doubt, but not the genuineness of our father's and mother's faith. That faith convinced us that God and Christ and the life of the spirit were realities. I grew up with no other idea than that I was a child of God, that He was my Heavenly Father, and that His love was actual and abiding. I think I was never afraid of Him, for in my thought of God was always interwoven my thought of Jesus, of whom I was not afraid at all.

At seventeen I made my confession of faith and joined the Church. I have often wondered since why I did not take this step at an earlier date. I had gone through no new emotional or spiritual experience, and my public confession was simply the formal ratification of convictions and decisions made long before. Probably the reason for my postponement was a constitutional disinclination to do what people expected and looked upon as a matter of course. My father was the minister, and the congregational attitude was that I was under domestic obligation to join the Church. As a boy I never liked to do the thing which everyone took for granted, and I do not yet.

During the first part of my college course the best that could be said of my religious life was that I "marked time." My mind was set on the law, and my studies were ordered with that as my life work. As a minister's son I had always heard, "I suppose you will be a minister too." My one reply, and it represented accurately my mind on the subject, was ever, "No indeed, I know too much about it from the inside." But at the beginning of my senior year I had typhoid fever. A strong constitution and an old-fashioned family physician — God bless him! — pulled me through. On day, when the delirium was past and the tide of health was on the flood, he stopped at my bedside and said in the gruffest voice which ever tried to hide a heart all kindness, "Young man, you have been down to the very edge, but the good Lord has given back your life. For some weeks now you are going to be in this room; you would better spend the time thinking what you are going to do with the life the Lord has given back to you." It did not take weeks to think it through; by the next day I knew that I was to be a preacher of the gospel; and the decision then and there made was in the indubitable conviction

that I had found the will of God for my life. The conviction has tarried, and while I have questioned many things, I have never questioned that in a deep, real, sacred sense I was "called" to the ministry of the Gospel of Jesus Christ. So I have believed, and I have had "all joy and peace in believing."

From College I passed immediately to the Theological Seminary. There I underwent the usual difficulty in correlating my own experience of the Christian religion and the dogmatic system of the school. The correlation was, perhaps, never thoroughly accomplished; but so far as I can remember, my failure in this particular did not occasion a season of spiritual storm and stress, as in the case of many. The period of my theological training was an enlarging experience of joy in the things of the life which is in Christ and of confidence that the foundation of these things was secure. At the end I left the Seminary in the possession of a gospel, which I was assured would have meanings for others, since it meant so much to me.

The thirteen years which have passed since my ordination have wrought their changes in "my gospel." Many streams of influence, the thoughts of other men, the experience of life and work, have flowed into it. It has broadened, and, I hope, deepened; but its waters are the same as those which I tasted for myself, a boy at home, the same as the cup of cold water I offered in His name in those glorious sunrise days of my first ministry. And I verily believe that they are the waters of the river of life.

"My gospel" has its rise at Caesarea-Phillipi in that question with its answer, which the world's supreme religious Master put one day to His disciples, affirming that on the ground of the confession it evoked He could build His Church. Here it would seem — according to the mind of the Teacher Himself — we have the essential problem of religion and the one point, which when determined, enables us to orient ourselves, and thereupon and after, sketch the entire theological map.

> "I say, the acknowledgement of God in Christ
> Accepted by thy reason solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise."

"My gospel, therefore, is *the gospel of the Person, Jesus of Nazareth, the Son of God and His supreme Revealer, the Saviour of men and the Founder of a Divine Social Order.*

What think I of Christ? *First that He stands granite-like on the rock of historic reality.* Hypotheses innumerable have been invented to resolve Him into the fine stuff dreams are made of, but all such theories have shattered themselves like so many arrows against that granite reality of historic fact. As another has said, "The result of all criticism, the final verdict of enlightened common sense, is that Christ is historical. He is such a person as men could not have imagined if they would, and would not if they could. He is neither Greek myth, nor Hebrew legend A non-existent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity."

In the second place I find Him *unique* among men. Character and conduct both forbid His identification with others. It is not out of metaphysical analysis so much as from moral sensitiveness that we hold Him as one apart. To quote once more, "When one reads His name in a list beginning with Confucius and ending with Goethe, we feel it is an offense less against orthodoxy than against decency. Jesus is not one of the group of the world's great. Jesus is apart. He is not the Great; He is the Only. He is simply Jesus. Nothing could add to that." He is, ultimately, Bushnell's "the unclassifiable."

His uniqueness stands forth in the miracle of His sinlessness. From whatever point of view we look upon the character of Jesus it is flawless. There is no break in the crystal. Whether we consider it from the negative side, the absence of evil, or from the positive, the virtue exemplified and wrought into deed, it is all one. Criticism is content to leave the statue of the Master of men in its moral aspects just as it came from the hands of the evangelists. To touch is to disfigure it. Christ stands "separate from sinners" and also separate from saints. In the life which men saw and in His own self-consciousness — so far as the latter is disclosed — there is no least sinful thing to link Him to ourselves. Looking up into the face of His perfection, poised, sinless,

unsurpassable, but one word comes to the lips: "Depart from me, for I am a sinful man, O Lord." How do we explain this unique radiance of Jesus of Nazareth? Was it a natural flower springing up from His sordid and narrow Jewish ancestry; was it a natural product of the corrupt and sensual age in which He lived? We do not explain it. He was "a root out of a dry ground."

And here we come to the paradox which He presents. He is *the Universal* as well as the Unique. He is of all humanity, of every age, of every place, of every stage of development. To not the greatest nor to the least of the sons of men is Jesus of Nazareth alien. He is the world's great elder brother. All customary lines of demarkation go by the board in considering the Son of Man. The differentiations of sex here mean nothing. In Him both manhood and womanhood have their highest illumination. Racial differentiations disappear. "In Him there is neither Jew nor Greek, barbarian, Scythian, bond or free." And He o'erleaps the bondage to any age or any social rank. He belongs no more to the days of Tiberius than to this present day. He is beyond limitation, or confinement, or restriction. He is timeless, raceless, classless. Again, looking up into that face, all that is local, or temporary, or accidental grows indistinct and fades away and there are left alone the features of the Universal and the Eternal.

"What shall I do with this Jesus, who is called Christ?" *I must give Him His place, and that place is outside the limitations of human categories,* as I know humanity, outside and above and beyond. It is not possible that He should be holden of them. And if the human cannot contain Him, I must take the larger category. Only divinity explains and contains Him, who in the days of His flesh was Jesus of Nazareth. "My gospel" therefore centers in the person of a Saviour *Divine,* in whom "dwelt all the fullness of the Godhead bodily," for "it was the good pleasure of the Father that in Him should all the fullness dwell." As yet the Church has not made a final statement of its Christology. To not a few the person of Christ has suffered many things of metaphysicians and is nothing bettered. However that may be, the only-begotten Son, whom we adore

in His Divinity is not the product of metaphysical speculation. The metaphysical attempts to explain the person have been called forth by the fact that in the heart of the Church was a Christ known, loved, adored as Divine. We may never come to the full solution of the problem. The data probably are not in the New Testament. St. Paul gives certain glimpses, but even here it is well to remember, as Bishop Gore has cogently put it: "Paul was concerned not with the metaphysics of the incarnation, but its ethics." "Let this mind be in you which was also in Christ Jesus." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." But faith has never waited — save at a cost — upon metaphysics. Faith has given Jesus His throne; metaphysics can only tell how the throne is put together, reinforce it with a few props. "Without controversy great is the mystery of godliness; He who was manifest in the flesh, justified in the Spirit, seen of Angels; preached unto the Gentiles, believed on in the world, received up into glory."

I have said "my gospel" is the gospel of the Person of Jesus of Nazareth, the Son of God, and *His supreme Revealer.* In Christ there is a revelation of God, unique and supreme. "The only-begotten Son hath declared Him." In Christ men know God as they had not before and as they could not without Him. This unveiling of the Father is in the words which He uttered, but even more in the life which He lived. "God was in Christ"; and the total impact of His life upon men was a divine disclosure. He unveiled God by being in will and character, mind and motive and spirit, Godlike. He that hath seen Him hath seen the Father.

But His words were an explicit revelation of God. The two foci of His teaching concerning God are *"God is Spirit"* and He is *"Your Father and My Father." He is "Spirit";* illimitable, immaterial, invisible, immortal, akin to the air we breathe, which no man sees, without which no man lives, in which we live and move and have our being; akin to thought which ranges the world and moves the world; akin to love, which is intangible, but undeniable, the heart and fragrance of life. And He is *"Our*

Father"; relational, personal, conscious, directive, approachable, communionable.

It is in the realm of prayer that every man's real doctrine of God is disclosed. In the case of Jesus His prayers are the supreme disclosure of God. In the Lord's and in the "High Priestly" prayer we have the highest revelation of the Eternal. "Our Father," "Holy Father," "Righteous Father," are the titles He employs; and the Father thus addressed is one of gracious will, so intimate as to have the welfare of each single disciple on His heart, so far-reaching as to be world and time inclusive. A God "high and lifted up" in the glory of every excellence, but a God near at hand in the glory of every sympathy. And to know this God, with Him whom He had sent, even Jesus Christ, was life eternal. The great purpose of Christ was to bring men to God. Through Christ we find the God our spirits crave, His Father and our Father, "whose service is perfect freedom," whose perfect love casts out all fear.

But "my gospel" is also the gospel of Jesus of Nazareth, *the Saviour of Men.* The problem of sin is the world-old problem of the moral life, but the world never knew how heavy, how universal, how insoluble was its problem until men saw sin as Jesus saw it. In spiritual pathology He is the "Great Physician."

> "He took the suffering human race,
> He read each wound, each weakness clear,
> He struck His finger on the place,
> And said: 'Thou ailest *here, and here!*'"

None used such relentless terms as He in describing sin and its perfect work unto the undoing of the sinner. There is a finality as of ultimate fact in His statements, which is gathered up in the one word "lost." But "the Son of Man is come to seek and to save that which is lost."

So we come to the Atonement, which is a wealthy place of springs of living water, of meanings so many, so far-reaching, so unspeakably sacred, that instinctively we put on the garments of reverence. We are in the innermost court of the temple of the heart of God. I have never yet felt that I could preach upon the text—"God so loved the world that He gave His only begotten Son." Likewise when I draw near to a place called

Calvary, my first consciousness is of a voice—"Take now thy shoes from off thy feet, for the place whereon thou standest is holy ground." This is not a mental disinclination to face a problem, nor in justice to myself do I think it a case of "lost in the fog" of mystical meditation. The cross is not a place of clouds and thick darkness, but of light, "light inaccessible and full of glory." Standing in this light we know that we have "redemption through His blood, the forgiveness of sins, according to the riches of His grace." We know, but "we know *in part.*"

"We know in part," but *we know* that we have entered into every blessing, in that Christ also "suffered for sins, the just for the unjust, that He might bring us to God." That "God was in Christ reconciling the world unto Himself" is a fact so great, so real, so vital, so full of redemptive power, so approved by the Christian experience of every generation, so genuine in my own soul, that I cannot parley, I cannot doubt. I believe it and I preach it; it is "my gospel."

My highest privilege is to interpret so far as I discern them the meanings of the cross, and win men to acceptance of Him who "commendeth His own love toward us in that while we were yet sinners Christ died for us." I preach the cross as the expression in time of the eternal attitude of the Divine toward sin and the sinner. "The Lamb was slain from the foundation of the world." The Atonement was born in the heart of God, and was not an outside transaction on account of which God "changed His mind." Further I preach the cross as in eternal and holy harmony with that ethical order of things, by virtue of which this is a moral universe, one wherein sin is a different thing from virtue and brings about inevitably a different desert. I believe that what we know as the Atonement gets its meaning and its glory because it squares with that ethical order and was necessitated by it. That all there is in God's forgiveness of sins is set forth in the Parable of the Prodigal Son seems to me too easy an explanation. It makes the cross an adjunct and casual. The true explanation must lie deeper. How deep I don't know. But the ethical order which calls for the condemnation of sin was not compromised; the Atonement does right by it. Consequently the

cross is the supreme declaration that this is a moral universe wherein evil and good stand apart one from the other, one working out condemnation and the other blessing.

There are other meanings which I find in the cross. It is radiant with the love of God, for "He spared not His own Son, but offered Him up for us all"; it is dark with the sin of men, for He "died for our sins according to the Scriptures." The cross is individual and the cross is universal; "He loved me and He gave Himself for me," and "He died for all." So I preach as I glimpse them the meanings of the cross. I "know in part," but *I know.* The meanings grow and deepen and become more precious with the years. Without the cross I would have no gospel.

Finally, in "my gospel" this Divine Saviour of men is construed as *the Founder of a Divine Social Order.* Jesus came with a message to the inner life of man. He was the most individual of teachers, the most personal of physicians; and His ministry is the story of His personal contacts with men, one by one. He made His appeal to the heart, the conscience, the will of individuals. He sought to have men realize the privileges and obligations of their sonship; God was their Father and they were to be "perfect as their Father in Heaven was perfect."

But Jesus came also with a *message to the social life of man.* However variously we may interpret "the Kingdom of God," the phrase so constantly on His lips, we must all agree that it is a social concept. The message of Jesus, in other words, concerns the relations of men with men as well as the relations of men with God. It is ethical no less than spiritual.

"There are two great entities in human life," says Rauschenbusch—"the human soul and the human race,—and religion is to save both. The soul is to seek righteousness and eternal life, the race is to seek righteousness and the Kingdom of God. The social preacher is apt to overlook the one. But the evangelical preacher has long overlooked the other." It is evidence of the perfect poise of Jesus that He held the two in even balance. In the teaching of Jesus the individual is never merged in the many, the many are never forgotten in devotion to the one. This

perfectly poised gospel of redemption of the man and the right ordering of society is the hope of the world.

It saves from the heresy of thinking that *life and character are not affected by social conditions;* and that in our endeavor to save and ennoble life and character, we may ignore external conditions as trivial and irrelevant. Life and character are affected from without. In the perfecting of character after the Divine image of holy love, environment is no small factor. Our social investigations tell nothing if not that human wreckage results from an un-Christian social order. The fallen wage means the fallen woman. Under prolonged industrial stress when those who want work cannot get work, human virtue cracks and crumbles and disintegrates. It is blessedly true that there are those of inner strength whom no strain or burden of circumstance can overwhelm; but it is also pathetically true that there are those of inner weakness who must be buttressed by circumstance, the "weak brother for whom Christ died."

On the other hand this poised gospel which seeks the redemption of the man and the Christianizing of the order in which he lives saves from the heresy of *"the limp fatalism which regards character as the mere product of circumstances."* Jesus appealed to the human will as imperial. He announced to men the possibility of an overcoming and victorious life, rising above every crippling and hampering incident. Neither heredity nor environment, neither defective education nor evil custom, neither poverty nor injustice could master the resolute and heroic soul. In the world His disciples might have tribulation, but they were to "be of good cheer"; He, and they through Him and in Him, had "overcome the world." The word of the Master was ever:

"Make thou thy life, not let thy life make thee."

It is easy to conceive these two aspects of "my gospel," the individual and the social, as contradictory; they are, however, complementary. Each is fulfilled in the other. The end of the gospel is the establishment of the Kingdom of God, wherein men shall dwell together as brethren in the Father's house and under His control of holy love, in fullness of life and of eternal salvation. The kingdom comes through the transformation of

individuals, and the transformation of individuals becomes more possible as the kingdom comes. Thus conceiving I "prophesy, according to the proportion of faith."

This is "my gospel" in outline, the personal gospel of Jesus of Nazareth, the Son of God and His Supreme Revealer, the Saviour of men and the Founder of a Divine Social order. Of it I am not ashamed — save that I conceive it so imperfectly and proclaim it so inadequately; for in my own soul I have the assurance and in some measure in the souls of others also, that it is a power, yes, "the power of God unto salvation."

JOHN BROWNLEE VOORHEES.

Hartford, Conn.

A VISION OF RURAL WORK *

I am asked to speak to a company of men preparing for the ministry about what may be called Settlement work in the country. I have called my paper "A Vision of Rural Work," for I believe that if anywhere in the great vineyard we need vision it is in this connection. Settlement work in the city is a well established thing. We have only begun to do the same thing in the Country with a house as a center, and with one or two residents. The day may come when this vision will be realized and a chain of such posts bind the villages and hamlets and interspaces of our States together. But when that day comes we shall be only a step in advance of what the ministers of Christ in any rural community may do more to help bring about *now* than any other class of men, if only, wherever they are, they will keep before them a vision of the possibilities of the "Settlement Idea."

The whole length of our Master's ministry was only about 3½ years. What if more and more of our young men fresh from their preparation for work were willing to spend so long a period in the country. They could do much even in that time to set going this idea — if only they could start with it at the outset. In the first four years of my own ministry I had the vision only in part. It was a real loss. You will have it. In order that we may keep our vision close to earth let us have in mind a man with such a purpose before him.

At the outset this man will recognize that the base of the Settlement Idea is really nothing but the missionary idea, "a rose by another name." He is sent to his post in the country to settle down among its residents, no matter how few and widely settled, to be all things to all men; to live the life of a man, to whom the expression "born of God" is a fact and an inspiration. He is to be as much like Him Whose Name he bears as is possible, and this can be only as he, as did his Master,

* Read at the sixth annual Conference on the Country Church and Rural Problems at Weatogue, Conn., October, 1913.

holds himself the servant of all, going about everywhere doing good. "Do all the good you can, in all the ways you can, to all the people you can,— while you can "— were familiar words of my boyhood. Could the Settlement Idea be expressed in better words than these? Then the minister should indeed be the chief settlement worker wherever he is, for exactly this is his ideal. Let us take for granted that he has weighed well the bearing of his own personal character upon his work. Is this not everything, literally everything? Let us take for granted that his conduct of worship in the House of God tends to the edification, enrichment, and uplifting of every soul who worships with him; that his preaching rings true; that his teaching is done at first hand, and is continually enforced by painstaking practice; that his pastoral work is done with constancy, energy and thoroughness. These things will not diminish his qualifications for being an efficient worker also along the lines to which we now turn our attention; that work which has the whole community,— perhaps in true ways the whole State— for its sphere. It is difficult for one to whom these two sides of minister's work have been so much one to separate between them. But it is of this latter side —(our work in the community as distinguished, say, from our work in the congregation) of which people are thinking when they use the expression Settlement work. While the minister of Christ in the country is supposed to have in his vision only the members of his own immediate flock, the Settlement worker is supposed to have everyone in his vision. Of course you and I have this vision of our work. We dare have no narrower vision. Else the missionary spirit is not in us. Else we belie our name. We are not Christians. Passing on to a brother minister the results of a kind of work to be referred to in a moment, a list of those in scattered regions who claimed him as their pastor, the reply received was something like this, "I don't want the names, I know all the members of my congregation, and that is all the people in this town I care to know."

Now let us watch our fellow as he starts forth to the task to which he has set his hand in the country, and all the time we will strive to keep in mind the vision which we have for him. It shall be based as far as possible upon experiences in one's own

country ministry, which have had some foundations of reality, and which fairly may be placed among those labors for the community and State which are embraced in the Settlement Idea.

"Nihil humani." There is simply nothing which has to do with the welfare, the betterment of his fellow men, which does not interest our worker. Quickly men and women who have similar interests will become his associates. Common attractions will cause those in different circles to get together. He will readily recognize those standing for the things for which he stands. There may be no formal organization or club, but the influence of those who think alike and will naturally act alike will be felt sooner or later. He will gladly follow this leader and this organization, even without belonging to it, in one direction, another leader and another organization in a second direction. And the co-operation of such associates will be of untold value. One large side of his work will be to help bring together those who did not know they cared for the same things. Sometimes it will be given him to voice the convictions of others who have been silent, in such a way that they will be drawn out to speak for themselves in circles where their words will carry weight. The multiplication of interests and associations will of course involve increasing responsibilities. He will see more and more things that should be done, and he will be satisfied to learn that doing the next thing may lead in time directly or indirectly to larger results than he had imagined, if not in one place then in another.

> "Do the thing that's nearest, though it's dull at whiles,
> Helping if it needs be, lame dogs over stiles."

For example, he puts himself to the task of what is called house to house visitation, the careful sociological study of a township, or better he joins with a brother minister — each taking a district. Perhaps two lay people will become interested and join the effort with conveyances of their own. (I have traveled many hundreds of miles in country work with my neighbors, and I never owned a horse.) Within a month such a quartet should possess a most valuable record of this township — its homes, its business places, its churches and schools, its abandoned

or vacant buildings, its sawmills — an item of serious significance in some regions, its social organizations, the number of dwelling places having but one inmate, those with only two, those with only one child, the children of school age and under, those having no church connections. A study of this kind is likely to embrace neighboring towns; it might reach to the whole country. Many other workers in the State will be attracted by such a study and find an occupation ready at hand well worth their intelligent attention. One thing is certain, the field is intimately known; facts and conditions are met with at first hand, observations are made as to things that should be done, and results of many kinds are sure to follow with time. Moreover, a large amount of information will be gathered which cannot be, and had best not be, tabulated or spoken of in public. Twelve years ago an old friend sat with me in my study. A map of New Hampshire was before us. I knew his keen interest in work of this character, and I said to him, "If I remain in this rural region for three years, in some way the study of four towns a year ought to be accomplished." Immediately we set off the prospective twelve towns, he humorously giving me a title in relation to each. How little I dreamed what was to be the history of the next dozen years of my ministry. And but for this kind of so-called Settlement work, the personal gathering of facts, I never could have told him at length that in what grew to be the thirty-seven townships of our so-called circuit there were about 37,000 people, about 17,000 unbaptized, and about 7,000 who claimed no church connection whatsoever. Nor could I have shown him from this same record that in these towns there appeared to be about 1,000 vacant buildings including deserted farms. More than half these thirty-seven towns were on the decrease in population.

And then acquaintance is formed with individuals in many spheres of life who can be made associates in a common work for the community. It is well worth a large effort to bring to bear the united element of all good homes upon that side of the community which cannot be so described. Can we bring the elements together in a way that will be only beneficial? Can we find a social center and a paid worker already at hand that may serve us? As our new resident passed on his travels, he found, it may

be, a farmhouse with a particularly attractive atmosphere about it. It is not at all unlikely that it shelters for the time being the local school-teacher. Before long he makes her acquaintance in a school on the hillside on a lonely road; and if she is at all like teachers I have known, there are already signs that her school building could be made an extremely valuable center of Settlement work, and that she herself, maintained there by the town funds, could become a more and more efficient worker along Settlement lines. The young parson and his wife (for I pray that he may early have the blessing of one) make her their friend, and look upon her workshop as an excellent vantage ground from which to reach out in many directions. If simple friendliness and sympathy and helpfulness only are intended, so much can be done together. It is hard for the best of teachers or of ministers to do everything alone, but each with others can do much, and bring more to pass. I have had some of the most delightful "pleasant evenings" and "afternoons," as I have called them, in a number of country schools in this way, the children furnishing a program, the neighbors the good cheer of refreshment, and some one secured for the purpose, or I myself, providing the special feature of the evening—a talk on some subject of practical value for the community. Think of the opportunity thus given, for a good plain talk by some mother from another town, on what every home in the country, however humble, should aim to be, for the presentation of the story of how another country school came to be known as the best in a neighboring county. An intelligent nurse, a public spirited doctor, a capable farmer, an esteemed business man could all find here as good a forum for the message each could speak as in a large town center or at a city Settlement House. While the man or woman of letters, the artist, the musician, in a long holiday in the region, will all find something to do that will help in the country. Then I see our friend bringing into touch with this school one who is skilled in sewing or cooking or housekeeping, or one who can teach indoor games and outdoor sports, which have in them such untold blessings for the young. Thus I see the Master who is using this man, "*waking Him workers* for the great employ." For from the beginning, this is in His vision,

to lead and inspire all who have gifts of any kind to share them with those to whom they may mean so much. So further we see someone raised up to beautify the building and the grounds of our social center; we see the school garden begun, and many home gardens in competition with it. Everything on a small scale perhaps, but distinctly and strongly for a widening of the horizon of the country child, assuring him how much someone cares for him, for her, glad to give of the best he has that the child may be helped "to feel the responsibility of living, of putting himself in turn a holy influence into human life." There has been nothing indicated that costs anything more than interest and trouble and team-work. But enough to make it worth while for the people to hold such a teacher as long as possible in her place, and to give her more than just a living salary. And yet all is in the direction of what the country school is yet to be, when its possibilities as a social center are fully recognized. It may fall to the lot of the young man we are watching to see as a definite outcome of work of this kind, school after school in one town and another where he labors brought under the beneficent influence of supervision in spite of difficult and prolonged obstruction. It is quite natural that the friends of such a teacher as that referred to (and may such teachers multiply rapidly), should give their confidence to one who is such a help to her, and that thus he may find easy access to their homes, become a welcome guest there always. And oh, how generous country people are! how much they make of little things! what bearings the smallest unthought of matters may have on future calls to service! The day will come when he will be called to bury a man whose name he never heard, in a place he has never visited, and all for such a tiny matter, though big in another's eyes, as that one day he saw an old man carrying a bag of potatoes up a hill, and simply carried it for him! So too, this method of service, *raising up workers*, by calling out each one's gift and teaching each to use it for others, all tend to prepare our novice for future responsibilities in ways that he little dreams of.

My mind runs off to another school where the teacher took a fancy to a plaything, which perhaps has been much more than a plaything; possibly the man in our vision will find a use for

it. The American School of Patriotism it is called, "questions and answers on good citzenship," arranged so that at various points honors are taken. This teacher has three flags flying in her room showing that once, twice, three times the "Great Flag" as we call the highest honor had been drawn back to her school from schools in other towns. But when the little leaflet for work reached fathers and older brothers, there was something in it to attract their attention also. And when one told me recently that a leader of men, not so far removed from this school, had remarked that the times had changed, that he used to buy votes and had often given money for them, but that such a thing would be impossible for him today, it has been a satisfaction to feel that what one has been pleased to call a "seed" may have taken root and borne good fruit *politically*. For in my vision I see our friend doing much, very much in the way of scattering seeds. As he went from house to house, and village to village, that first month of his new life, he began a list which has grown in interest as it has grown in length. He noted the shut-ins everywhere, those remote from any considerable center, those whose lives seemed especially empty. And then through some shut-ins in better circumstances, who pay the postage and do all the work, he sends once, twice, or three times a year by the country parson's great assistant, the Mail, some seed, some bit of reading with an appended greeting. The return notice on his envelope keeps his record to date by informing him of death or removal. And of course every school is a splendid distributing point for papers, magazines, and pictures of all kinds. I do not know that there is any more delightful side of his Settlement work than his traveling library. Every good book he reads must go to someone among the increasing fellow-workers who have become his associates. And his own sociological shelf, and the one he has helped to place in the local library, keep him and them informed as to what others are doing in city and country everywhere to bless mankind. He makes as religious a use of "the Survey" on every side as of the capital "Gospel of the Kingdom" of the "American Institute or School service" in his Bible Class. Many times he says to himself, "The more I do, the more I see to do, and the less I can do." And

yet this last is not all true. For he will find that with and through others he can do more and more. Perhaps from this minister with the Settlement Idea will come only an idea, but one that will be a suggestion and which others will carry out as he could not possibly do. If some little use of his personal experiences, of his knowledge of workers, can lead men here to establish a club for all the boys of one center, and lead women there to form another for all the girls, ought he not to feel even larger satisfaction than if he had been able to do much more limited work of the same kind himself? So, too, if he can lay hands on someone with a genius for such work, and secure the cost of it, and lead many to prepare the material to be used for gifts and tokens of friendship, he will be content never to have visited a lumber camp, so that such interesting work as can be done in such a sphere goes forward. It is extraordinary what an amount of good cheer a band of collegians under a leader, with the stereopticon and phonograph can bring, in a fortnight or a week even, to a thousand men, or at how many lonely centers trees can be loaded with gifts for children, few and far between, in the days around Christmas. He will be quick to lend a hand to any kind of a call that may come, especially in such a direction as the summer hotel, in the mountains, or on the lakeside, with the scores of young men and maidens there at work in his mind, rather than the guests whom they serve.

Let us see our young minister, with the Settlement idea prominent, in relation to the knottiest problem of the country, and in relation to social organizations of many kinds.

What about the social sores in so many rural communities? What about those deplorable conditions which frequently make the atmosphere so depressing? How shall he do his work and not tend to bring into too close contact those who are following a leader for their good, and the good of their families, and an element which follows only for some material benefit to be secured, and which may tend to crowd out their social opposites? What shall our public spirited citizens do when those in civil authority refuse to do their plain duty, pretending to know nothing that exists which is contrary to law, to sanitary or moral safety; and, when, in many localities, public opinion is such that no backing is

afforded to an officer who might desire to do what is right? I asked a resident at an actual Country Settlement House which I hope has had only a second period of its strange history her answer to some of these questions. This is what she wrote. "In the matter of the relation of Settlement workers in their treatment of immoral persons, I think we should make this House stand for something so positive and strong that they would feel out of place in the neighborhood." But would they not simply move on to another locality beyond the reach of such a house? Have we not merely made trouble for others? We cannot eradicate all the evil, we cannot change all conditions, but cannot we do much to better them? In the toning up of a community such as ideally might come in part through such a school center as we have described, could we not reasonably look in time for the bracing of all the forces that are meant for helpfulness and not for hindrance? And among these not least is the civil arm in every community. I witnessed an experiment once. And what happened in one place could well be repeated, systematically developed, made town-wide, county-wide, state-wide. Hard cider was playing mischief in a rural community. Suddenly a plain clothes man arrived, ostensibly watching the speed of automobiles through the village. The impression created was electric. It was felt that there was a close connection between this man and the chief of police in the next city. People felt suddenly respectable again; women could walk once more in the village at night. The feeling grows upon one that a county and state constabulary system might be developed, whose aid could readily be summoned, and which could secure such necessary evidence of wrong doing as private citizens cannot, or dare not give, which would lead to conviction in certain cases; and the mere existence of which would exercise a restraining influence over disorderly elements, which nowhere in these days in the country, any more than in the city, should be allowed to do what they will without rebuke.

Our last consideration is a very large and interesting one, the relation of our rural worker in the ministry to those organizations of men and women which enable him to have so large a possible share in helping to carry forward in the whole state the kind of work which interests him so greatly close at hand. It is this

spending of time as a byplay of one's pastoral work, along the lines of the Settlement Idea (as doctors and lawyers and teachers, and those in civil life, and a host of splendid women are doing as a byplay of their specific occupations), which will bring our young workman into touch with such organizations, these strong arms of helpfulness in every State. Just this illustration. I recall the outcome of a paper read before a small Woman's Club. Its subject was "Old England, New England, Newest England." There was a reference to Jacob Riis. It started a discussion as to whether the club could afford such a costly speaker. A favorable decision reached, the request came to aid them in their venture with a paper on the man whom a renowned police commissioner had declared to be New York's most useful citizen. Three tickets each were offered to rural schools round about, to be given to the children in three families whose school record should be the best in the period before our distinguished immigrant came to town. These tickets had the desired effect of bringing the older members of the families to the lecture and spreading the news of the coming visit. School compositions on Mr. Riis' life are still in hand, pleasant memories of those days of country life. He came, and the Club netted $60.00 which was set aside as a reserve fund to help secure other such speakers. One of the most delightful compliments I ever received was from a farmer afterwards, who said he would rather hear me tell about Mr. Riis than to hear Mr. Riis himself (with his foreign accent). A companion to a compliment of earlier days when another farmer, telling a friend how one used to get out to his "interspace" for Bible readings or schoolhouse services, said, "We like to hear him talk, for you see he wasn't like them college eddicated men!" This paper led to another before a large Woman's Club in our capital city. The subject was "Country Settlement Work in the Heart of New Hampshire." And this led to a request from the State Conference of Charities and Corrections for a paper on Divorce in New Hampshire; and this in turn to acquaintance with members of the legal fraternity, and to co-operation with many others who were striving to improve the laws bearing on the subject of Marriage and Divorce. And this again to the writing of another paper, "The Nation's Call and the Call of New

Hampshire, by a Country Settlement Worker," which actually went into every town in the Granite State. I could go on for an hour along this line but I spare you.

There is a picture in the last "World's Work" of a woman whose service in the country has been such as to lead the Red Cross Society to consider seriously developing rural district nursing. In our vision of rural work I see our vigorous worker at the beginning of his ministry throwing himself enthusiastically behind any organization which has such a purpose in view. What a place the nurse has had in our own vision. We have more than once made the experiment! There are serious difficulties in the way. But they will be solved in time.

These three things in closing. I am talking to future ministers primarily.

You will not forget for a moment that working along the lines of what we have called the Settlement idea is only an incident, though a large one, in the most glorious profession to which a man can give his life. You will need three helps for it, however. You will need time. And if, from the entrance into your rural ministry this comes to you, you can bring it about that a layman take your mid-week service at least during six months in the year, giving that mid-week afternoon and evening to the Settlement side of your work; throwing yourself out from your center of operations in the ways indicated, you will be surprised at the results which will accumulate after a period of only a few years.

Second: You will need more than time for your labor of Love. You will want inspiration, and this you will find in many books. Perhaps there is nothing more stimulating intellectually than George Adam-Smith's "Prophets." But let me mention another as stimulating spiritually. It was lent to an aged scholar this summer who wrote twice to express his surprise at it and his gratitude for it. In all his life's reading outside his Bible he had never known anything with such depths of spirituality. It was Matheson's "Moments on the Mount." And whatever obstacles or sufferings confront you in your ministry (and they will be abundant in such directions as I have indicated), think of the story of this man, the author. He was just where you are in the midst of preparation for the ministry. Fearing the loss of

his eyesight he consulted an oculist and was told that in six months he would be blind. Immediately he sought the woman who had pledged herself to him, told her the facts, and offered her release from her bond. She took it. And Matheson went back to his study and wrote the hymn, "O Love that will not let me go". And then, in time, he wrote this book, which has helped so many to see visions, the Vision of God, the Vision that is in the Face of the Son of Man, the vision of the possibilities of a single human life.

And last, more than time, more than inspiration, you will want for your whole ministry, this Settlement side of it not least, the strength and the tact and the helpfulness which will come only through prayer. Among many so-called "seeds" in my possession there is none valued more by those who believe that "more things are wrought by prayer than this world dreams of" than a small leaflet called the "Mount of Intercession." It was put together to keep ever in the user's vision, whether in city or country, those three aspects of the Kingdom of Heaven, which the King made so clear in His teaching among men: His personal rule over our wills; the extension of that rule to the ends of the earth, and the King's immediate work always close at hand, the same in New England as in Newest England, or far away Australia, the giving of the cup of cold water in a thousand ways to those who need it.

In his Vision of rural work the King's Face is ever to be seen in the face of His little ones by him who is honestly seeking to serve them. And

> "He who has felt that face of beauty
> Which makes the world's great hymn
> For one unutterable moment
> Bent in love o'er Him,
> In that look finds earth, heaven, men and angels,
> Distant grow and dim;
> In that look finds earth, heaven, men and angels,
> Nearer grow through Him."

Before leaving home I read this paper to that helpmate of my life to whom in so many ways I owe more than to any other, and she remarked: "Oh I certainly thought you would give them

that beautiful bit about the villages and hamlets." Let me add the two verses: The Master's Charge to the Rural Workers.

Go into the villages and towns over against you. St. Matt. 21:2.

In the great world aching with many needs we often dream:
And our fond hearts imagine dazzling deeds,
And in our dreaming everything succeeds;
The mountains topple over at a touch,
To cleave the seas is not too much.
Lord, wake us from a dream!
Lord, wake us from our dream to see
Things as they are.
The lowly place where humble duties wait,
God-given duties at our very gate.
The work which calls for service, not for fame,
Which buries self and setteth forth Thy Name.
Deeds near, not dreams afar.

For wouldst thou share the triumph of thy Lord,
This simple task fulfil:
Enter the hamlet lying close at hand,
Forgetting self, do there thy Lord's command.
There creatures meet for ministry abide,
For all find use when at the Master's side.
His wishes be thy will.
His wishes be thy will! Lo, near to thee,
Thy life, thy home, thy heart!
Fill up thy life with good which can endure;
Tenant thy home with love serene and pure;
And let His Spirit thy weak heart fulfil
With nobler aim and consecrated will.
For Him do thou thy part.

H. Stanley Emery.

Keene, N. H.

In the Book-World

The personal names of the ancient Orient have a peculiar historical importance. In the first place, they belong to different linguistic groups, and, therefore, throw light on the migrations of the nations. In the second place, they are mostly theophorous, and, therefore, indicate what divinities were worshipped in any given period or locality.

Under the third or Cassite dynasty of Babylonia, western Asia passed through a number of stupendous political changes that are as yet only partly understood. In order to illuminate these problems Prof. A. T. Clay has undertaken in his *Personal Names of the Cassite Period* to gather all the personal names of this epoch from published texts and from the unpublished tablets of the temple-archives from Nippur. About 4,000 tablets have been collated, and they have yielded nine-tenths of the names of this book. The lists, which are arranged alphabetically, are preceded by a valuable discussion of the verbal forms in the theophorous names. Then follow Hittite names, then Cassite names, and finally Babylonian names. At the end of the book the elements which make up the names are classified alphabetically.

This book is a mine of historical information, and students of the Orient owe the author a debt of gratitude for the enormous labor that he has spent in collecting these facts. (Yale University Press, pp. 208. $2.00)

L. B. P.

In the study entitled *Textkritische Materialien zur Hexateuchfrage* Pastor Johannes Dahse presents an elaborate and careful investigation of the variants of the LXX from the Massoretic text in the use of the names Yahweh and Elohim, and Jacob and Israel. The first fifty pages of the book are devoted to a history of the use of the LXX in the criticism of Genesis, in which the author points out that the accuracy of the Massoretic text has been assumed by most scholars without sufficient evidence, and that the divergences of the Greek have not received proper consideration. The following hundred pages tabulate the variations of the Greek version throughout the Book of Genesis in the case of the divine names and the names of the patriarchs, that play such an important part in the analysis of the documents.

Dahse finds that the LXX mss. of Genesis fall into four groups: (1) Hexaplaric, (2) the recension represented by the cursives *cgj*, (3) the recension of *fir*, and (4) that of *dnpt*. These recensions go back to different Hebrew originals, and in existing Hebrew mss. traces of them are still to be found. These families of Greek mss. show considerable

variation from the Massoretic text in the use of the divine names and of the names Jacob and Israel. Dahse thinks that their text is generally preferable to the official Hebrew text, which he claims shows evidence of intentional alteration. The variants of the Greek are confirmed by some Hebrew mss., by Aquilla and Symmachus, by the Prophetic literature, by old personal names, and by considerations of inner probability. If this be so, there is no certainty in regard to the use of Yahweh and Elohim in the Hebrew Genesis, and the analysis of the book that depends upon this criterion is fallacious. Dahse therefore throws out the division between J and E as unproven.

In the case of the P sections the evidences of literary independence are so strong that he cannot regard them as coming from the same hand as JE, even if the criterion of the alternation of the divine names be worthless. Accordingly, he formulates for them what he calls a "pericope" theory in contrast to the prevailing "documentary" theory. He observes the fact that P sections coincide frequently with the beginnings of the *sedarim,* or pericopes, into which the Pentateuch is divided for annual reading in the synagogue; and infers from this that these sections are only the headings of main divisions, like the titles of chapters in German and English Bibles. "Genesis, as it lies before us, is an editing for purposes of public worship of an earlier type of narrative. In most of the so-called P sections, and also in other sentences, we have, so to speak, liturgical amplifications." (p. 161.) This liturgical expansion dates from the age of Ezra.

Dahse has unquestionably shown that the various recensions of the Greek differ considerably from the Hebrew in the use of the divine names and the names of the Patriarchs, but he has not shown that these variations go back to differences in Hebrew originals, or that the readings of the Greek are preferable to those of the Hebrew. There will always be some uncertainty in the Hebrew text due to the variants of the LXX; still in the majority of cases the Hebrew and the Greek agree, and where they differ the presumption is still in favor of the Hebrew as representing the direct and official line of transmission. Even if there be some uncertainty in the divine names in Genesis, this is not so fatal to the documentary theory as Dahse supposes, for criticism has long since outgrown a slavish dependence upon the divine names as a criterion in the analysis. Other facts, such as the duplication of narratives, different diction, and different historical and theological standpoints, are taken into consideration in assigning passages to one or another document; and these facts occasionally contradict the evidence from the divine names and compel us to suppose that there has been textual corruption. The alternation of the divine names first suggested the composite character of Genesis to Astruc, but this is no longer the main basis on which the critical analysis rests. It is doubtful, therefore, whether the discrimination of J from E is affected in any way, even if the divine names in Genesis are as uncertain as Dahse tries to show.

In regard to the "pericope" theory all depends upon the antiquity of the *sedarim,* or sections for liturgical reading. There is nothing to show that they are very ancient, much less that they go back to the time of

Ezra. The P sections form the framework of the history, and it is quite as easy to think that the scribes who divided the Pentateuch into pericopes found that the paragraphs of P made good headings for their sections, as that the P material was written to furnish headings for the pericopes. (Giessen, A. Töpelmann, 1912, pp. vi, 181. Marks 4.80.)

L. B. P.

Prof. Melvin Grove Kyle of Xenia Theological Seminary belongs to the critical school of Sayce, Hommel, and Orr. In his work entitled *The Deciding Voice of the Monuments in Biblical Criticism* he attempts to show that the conclusions of modern Higher Criticism in regard to the Old Testament have been overthrown by recent archaeological discoveries. At the beginning of the book he quotes from Eichhorn the definition of Higher Criticism as "the discovery and verification of the facts regarding the origin, form, and value of literary productions upon the basis of their internal characters." A foot-note refers to page 9 of Zenos's *Elements of the Higher Criticism,* but when one looks up the reference one finds that the definition is not that of Eichhorn, but is an inexact quotation of Zenos. A careful examination of Eichhorn's *Einleitung* fails to disclose any such definition, or any such conception of Higher Criticism. The "Father of Higher Criticism" was fully aware that all available facts must be taken into consideration, and later critics have followed in his footsteps. The definition of Prof. Zenos would not be accepted by Old Testament scholars in general. They would define Higher Criticism rather as the effort to form an intelligent conception of the Old Testament writings on the basis of all discoverable evidence.

Starting with this imaginary definition of Eichhorn, Prof. Kyle asserts that Higher Criticism in general "professedly deals only with internal evidence," and that the critics have deliberately closed their eyes to the facts furnished by archaeology. This astonishing statement he attempts to prove by quoting definitions of Biblical archaeology from DeWette and others which limit this discipline to material derived from the Bible itself. This argument rests upon a misconception of the meaning of "Biblical Archaeology." This is one of those unfortunate names that has been retained from the older theologians. Biblical Archaeology is not archaeology at all, but is merely a study of the manners and customs of the ancient Hebrews as exhibited in their writings. It is a sub-division of the history of Israel. The fact that this minor discipline does not discuss archaeology proper has no bearing whatever on the relation of criticism to archaeology.

The author then attempts to show in Chapter II that the results of archaeology have been ignored by the leading modern critics. He notes the fact that Hastings' *Dictionary of the Bible,* and Cheyne's *Encyclopaedia Biblica,* have no articles on "Archaeology." Of course they have not, for archaeology in general is not a proper topic for a Bible dictionary; but the individual articles are packed full of archaeological information so far as it bears on Biblical problems. Moreover, the more radical of the two dictionaries makes the fuller use of archaeology. Compare, for instance, the article on Damascus by G. A. Smith in the *Ency-*

clopaedia Biblica as over against the article by W. Ewing in the Hastings' *Dictionary*.

The assertion that the critics in general have ignored archaeology is not borne out by the facts. Such works as Skinner's *Genesis* and Driver's *Exodus* show the fullest knowledge and use of modern archaeological discoveries. Meyer's *Die Israeliten und ihre Nachbarstämme* is an extremely critical work, but it does not omit one fact of archaeology that has any bearing on its problems. The commentaries on the Book of Kings and on the pre-exilic Prophets, and the introductions to these works have made use of the Assyrian inscriptions from the time when they were first published. The recent discussions of the problem of the restoration of the Jews after the exile, deal mainly with archaeological evidence. Accordingly, the assertion that Higher Criticism moves in a close circle inside of the Biblical books can only be made by one who is unfamiliar with the literature on Old Testament criticism that has appeared during the last twenty-five years. There is no critic of today who is not eager to gather every fact from whatever source that may have a bearing upon the solution of the problem of the origin of the Old Testament.

Having set up this man of straw, the Higher Critic who ignores archaeology, Prof. Kyle proceeds to demolish him. He tells us that the current theories of the origin of the Pentateuch are overthrown the moment that one considers the discoveries of archaeology. Let us see how far this claim can be substantiated. The starting-point of Pentateuchal criticism is the recognition of documents. How has this theory been upset by archaeology? On this point, Prof. Kyle produces no archaeological evidence, but asserts (p. 186) that the analysis of the Pentateuch rests only upon evolutionary theories of the religion of Israel. This may be the opinion of the author, but this is scarcely a refutation of the conclusions of criticism by means of archaeology. In reality the phenomena of language, style, historical and theological standpoint, point so clearly to the use of documents that no facts of archaeology can invalidate this conclusion.

The second main conclusion of criticism is that these documents originated at different periods of the history of Israel, and that all are post-Mosaic. How is this overthrown by archaeology. Prof. Kyle cites the familiar fact that writing was known in Egypt, Canaan, and Babylonia centuries before Moses, and draws the conclusion that the Patriarchs must have been very literary people, and that Moses must have written a book because he could have written it. The same argument might be applied to the Bedawin of modern Palestine and Egypt. They live near to civilized lands, therefore, we must assume that they spend most of their time in writing books. What needs to be proved is, not that writing was in existence in the time of the Patriarchs and of Moses, but that a writing existed which was adapted to the Hebrew language, and that the Patriarchs had reached such a stage of civilization that they would be likely to use this writing. This evidence is not furnished by Prof. Kyle. Here the facts of archaeology are distinctly against him. Not one scrap of alphabetical writing in the Hebrew language has yet been found from a period earlier than 1000 B.C. The only evidence that would prove the

Pentateuch to date from the Mosaic age would be the discovery of portions of it in an archaeological level corresponding to Moses, or such corroboration of its statements as to indicate that it was written by a contemporary. It is needless to say that such evidence has not yet been found and is not likely to be found.

The only bearing that archaeology has on Biblical criticism is its attestation or refutation of individual statements of the Old Testament. Archaeology has shown that many narratives of the Book of Kings and of the Prophets are historically trustworthy. It has shown with equal clearness that the Books of Daniel and Esther are unhistorical. In the case of the Pentateuch it has confirmed a few statements, and has rendered others suspicious; and has shown that a large body of Hebrew traditions go back ultimately to a Babylonian origin. In the estimation of the value of individual traditions, archaeology has rendered great service, and is likely to render still more in the future, but it has no bearing whatever upon modern critical conclusions in regard to the origin of the Old Testament literature. (Bibliotheca Sacra Co., pp. xvii, 320. $1.50)

L. B. P.

The English translation of the *Philocalia of Origen* by Rev. George Lewis will be widely welcomed by all students of early Christian literature. The "Philocalia" is a compilation of selected passages from Origen's works made by Basil and Gregory of Nazianzus. It contains a selection of Scripture problems and their solution from the various compendious treatises of Origen. It deals with the inspiration of Scripture, with the Canonical Books, with the style and character of the Old Testament, the authors, persons, etc., concerned with Hebrew history, the difficulties, false interpretations, theory of Holy Scripture, etc. The latter part of the work deals in a similar manner with the New Testament writings, ending up with a discussion of such questions as freewill, the confusion of tongues, fate, predestination, astrology, origin of evil, etc. The "Philocalia" is the best introduction to the works of Origen and it contains, besides, much material which has otherwise perished. (Imported by Scribner, pp. 242. $3.00.)

E. K. M.

Professor Giovanni Luzzi made many friends for himself and protestant Italy on his recent visit to the United States. He gave lectures in various places and the Seminary had the pleasure of being one of these. These lectures with two others are published under the title of *The Struggle for Christian Truth in Italy.* The story is told from the days of the Christians of the Catacombs through the Middle Ages and the Reformation down to the present. The writer has a command of the English language which has no suggestion that it is not his mother tongue. No one can read the volume without a new appreciation of the possibilities of Italian protestantism and a deeper sympathy with the educated and conscientious Roman Catholics who are unwilling to leave the church of their fathers, yet realize that the old positions are no longer possible. Professor Luzzi shows clearly the present state of affairs in his closing chapter on Modernism. It is a book which is needed and will give to all who read

it a deeper insight into the religious development and present problems of the Christians in Italy. (Revell. pp. 338. $1.50) C. M. G.

Our European visitors frequently write books in which they tell us what they think of us. If the writer gains his impression from a flying trip, seeing America from a car window, we are mildly amused. If the impressions are the result of many years of careful study we read carefully and often with profit mingled with humility. Dr. George T. Smart's *The Temper of the American People* belongs to the latter class. Dr. Smart is an Englishman who has been in America for many years and has come to an intimate knowledge of us through his work as a pastor. No one would agree with him in all his estimates and conclusions because no two people look at these matters in the same way. Weaknesses which we are compelled to admit are pointed out in a kindly way, and the good in American life is frankly praised. The work is optimistic on the whole, while fully recognizing some of the dangers in our present national life. (The Pilgrim Press. pp. 253. $1.25) C. M. G.

The object of *On the Firing Line with the Sunday School Missionary* by John M. Somerndike is to present the work which has been accomplished and especially what is now being done by the Presbyterian Church for Sunday School missions in the West and South. It is planned for a text book and therefore has a series of questions on each chapter. An appendix gives a number of well selected missionary stories. The book is embellished by the likenesses of a number of the leaders in the work. (Presbyterian Board of Publication. pp. 169. $.50) C. M. G.

Human Progress through Missions, by James L. Barton, D.D., Secretary of the American Board of Commissioners for Foreign Missions, is a valuable contribution to missionary apologetics. Much of the material appeared first in the "Missionary Herald" in a series entitled By-Products of Foreign Missions. It is now embodied in this book of less than a hundred pages, which should be placed in the hands of thousands of the supporters and also of the opponents of the work of Foreign Missions. After discussing the change from the old individualistic and narrowly evangelistic conception of missions to the present social view, which seeks the Christianization of nations as well as the conversion of individuals, Dr. Barton devotes eleven brief chapters to the part played by missionaries in exploration, in the development of language and literature, in promoting education, developing industry and commerce, in introducing modern medicine, and in inculcating new social ideals and laying foundations for new national life. He shows how the missionary has introduced to each other Orient and Occident, with the result that the eastern view of Christianity has changed from one of opposition to one of admiration. He does not forget to refute the charge of sectarianism by setting forth the ways in which the different branches of the church are co-operating on the field and also at home.

These chapters are packed full of facts that should be familiar to all believers in missions and should be brought to the attention of the critics.

A few of his claims might have been qualified to advantage; occasionally the reader wishes the statement was less general and more detailed; and the student of missions would appreciate references to sources or authorities, not to mention an index. For the general public, however, the present form is preferable, and it is to be hoped that a few glaring mistakes in proof-reading will be corrected in the second printing that the book well deserves.

One might take issue with the sharpness of the contrast Dr. Barton draws between the view of missions entertained a hundred years ago and that prevailing today. It is true that the dominant note in the early appeal was individualistic, and it was the planting of the church that was the main purpose. Yet the social note was not entirely absent, especially in Secretary Worcester of the American Board, as Dr. Barton admits, and as to methods, it should be remembered that the missions to the North American Indians were markedly industrial and it was the intention to use the same methods in Hawaii. Only government opposition prevented the early starting of a college in Ceylon. The second generation of missionary administrators held a much narrower view of missions than their predecessors and the comparative breadth of view of these poineers is often overlooked.

Dr. Barton has made accessible in compact form a mass of facts regarding the results of missionary work, and for this he deserves the heartiest thanks of all believers in missions. The book is a valuable complement to his earlier work, "The Missionary and his Critics", and makes easily available just the sort of information that the believer in missions needs. Its size and price bring it within the reach of all. (Revell, pp. 96. 50 cts.) E. W. C.

Dr. A. H. Currier for twenty-six years Professor of Homiletics at Oberlin has followed Dr. Brastow in giving us a volume of essays on the great preachers, entitled *Nine Great Preachers*. He chooses Chrysostom, Bernard, Baxter, Bossuet, Bunyan, Robertson, MacLaren, Beecher, and Brooks. He might have called his contribution "Preachers and Pastors" or more comprehensively "Personalities," for his book is fully as much concerned with presenting the living man, as the pulpit artist. And this constitutes the charm of the book: that he uses the biographical method rather than the purely scientific and critical. The book in one sense has not the homiletic acumen or the theological discrimination of Dr. Brastow's volumes, but it has in fuller measure the human touch, the personal value and the general quickening power coming from men who have swayed the world by the sum total of what they were. There is little room, in reviewing such a book, for criticism of the author's judgment, as the preachers are all standard, and the highest homiletic estimates could not be controverted. The test of the book is in its quickening power, its graphic quality, its ability in discovering the distinctive qualities of each man discussed, and the peculiar elements in their spiritual power. On all three counts we find the book of the highest excellence, and feel under deep obligation to Dr. Currier for a most valuable contribution. (Pilgrim Press, pp. 412. Net $1.50.)

The Interpretation of Religious Experience contains the Gifford Lectures delivered in the University of Glasgow during the years 1910-1912 by Professor John Watson, LL.D. of Queen's University, Kingston, Canada. Professor Watson has long been known as one of the very ablest of American exponents of the Neo-Hegelianism represented in Great Britain by Thomas Hill Green and the brothers Caird. His philosophical position is well known and his attitude toward the problem of religion was elaborated in his "Philosophical Basis of Religion," appearing about half a dozen years ago, while as long ago as 1897 his "Christianity and Idealism" proved to many a stimulating and helpful volume.

The author says that "the main object of these lectures is to determine whether, and how far, a reconstruction of religious ideas may be necessary in view of the long process of development through which the human spirit has passed." The first course of lectures sketches the course of this development from the great Greek philosophers, and through the religion of the Hebrews to Christianity, and then through selected theologians, and philosophers down to Hegel. This historical sketch shows the hand of the master in dealing with the material at hand. For example, it would be hard to find a better presentation of the development of British philosophy in its logical sequence from Locke through Berkeley to Hume than is here given. Of course one who knows the author's philosophical prepossessions will feel reasonably sure beforehand how the writings of the philosophers and theologians treated of will be interpreted. The interpretation is clear and brilliant and true, except so far as it may be thrown out of true focus of emphasis by the *terminus ad quem,* namely, Hegel.

The second course of lectures contains the constructive part of his treatment. This is to be constructive "with relation to the greater complexity and comprehensiveness of modern thought." It is consequently necessary to analyze and to criticise the elements that appear moving powerfully in modern ways of thinking. We consequently find our author treating of the modern Radical Empiricists and the Realists, discussing Naturalism, Evolution, and the philosophy of Bergson, as well as the Personal Idealism of Royce, and the position of a Hypothetical Theism. Here is the main interest of the work, it is in its analysis and criticism of the most recent phases of philosophical thinking from the point of view of an absolute idealism. His general method may be said to be this: He makes as his starting point the proposition that "the possibility of constructing a philosophy of religion presupposes these two principles: firstly, that the universe is rational; and, secondly, that it is capable of being comprehended in its essential nature by us; and unless we are convinced of their truth we cannot advance a single step." The general method, as is practically the method of all such idealistic construction, is to show that any system of thought which will rationalize the universe at all, will involve the assumption "that it is in itself completely rational and can be known by us to be completely rational." This is argued with great versatility and force against the different opposing modern philosophic views. It will be difficult to find anywhere a better critical interpretation of modern philosophical tendencies. As such, if it were nothing more, it

would be a valuable and most interesting contribution to the literature of the Philosophy of Religion.

But it is much more. It is a brilliant piece of constructive philosophic work. There are two questions which such an idealistic interpretation of religion always raises, the first is as to the place made in it for the essential historic element in Christianity growing out of the place in the Christian religion of Jesus Christ. The second is as to the degree to which the concept of personality, so intrinsically essential to religion whether viewed in its historical development, considered from an analysis of the concept itself, or examined in terms of its psychological reactions, is applicable to the God of absolute Idealism. The peril of this whole school of thought, as it has developed from the time of Hegel on, has been that it tends to reduce Jesus Christ to the position of being at best a transitory symbol of an idea of the speculative reason; so that he interprets the facts of the peculiarly religious experience, as a lower, allotropic form of the activity of the pure reason. That Watson believes he has escaped any legitimate objection on both these grounds, is doubtless true. Whether he has really succeeded in doing it, is open to question. (Macmillan, 2 Vols., pp. xiv, 375, and x, 342. $6.00.) A. L. G.

Professor Emil Carl Wilm believes that the religion of the future will have the six following characteristics: (1) "It will be theistic and personalistic rather than pantheistic, positivistic or merely humanitarian." (2) "It will continue to be anthropocentric or humanistic, in the sense that man will continue to be the center of its interest." (3) "It will be free and progressive. It will never again rest upon absolute authority, whether of a book or an ecclesiastical system." (4) "Religion will continue to express itself through institutions achieving its aim through organized as well as through private effort." (5) "It will be ethical and redemptive, rather than merely passive or contemplative." (6) "It will never become merely an intellectual point of view or an ethical propaganda." There will be in it a poetic, imaginative, element. And this poetic element "is not an element of weakness but rather of strength." This is his solution to *The Problem of Religion*. The body of the book is taken up with the presentation in a clear and readable way of an idealistic system of philosophy which can underly such an outcome in the sphere of religion as that sketched. The volume is designed for either a book to read or to use in classes for study. Each chapter concludes with a not too long list of references to excellent books in further discussion of the position taken in the text, and it has a good table of contents and index to make the material accessible. (Pilgrim Press, pp. xii, 240. $1.25.) A. L. G.

Professor McComas' book on *The Psychology of Religious Sects* is as charming in its modesty and freedom from dogmatism as it is delightful in its presentation and illuminating in its contents. It is often said of modern Psychology that it is the scientific verification of what we have always known. Most persons have appreciated in a vague sort of way that people have belonged, in large measure, to this or that denomination

because they were people of this or that sort. Dr. McComas has submitted the elements in this rather nebulous judgment to an analysis and brings out results that are exceedingly illuminating and interpretative of the history and activities of the different denominations. It is also to be noted that he does not draw the conclusion that these psychological differences either necessitate or justify the perpetuation of sectarian differences and antagonisms. He finds in them rather the basis for a more intelligent effort toward church unity. His study presents both the individual in his relations to his sect and the sects in their mutual relations to each other. The book is one which may well serve as a convenient handbook not only for a study of the precise topic treated in it, but also for a book of reference in respect to the character and history of the distinctive denominations in the United States. (Revell, pp. 235. $1.25.) A. L. G.

We cannot help thinking that Mr. James F. Boydstun after he had written *The Science of Human Nature* would have done better if he had omitted, or greatly modified, his prefatory words on "The Aim of This Book." There is a somewhat repellantly bumptious quality in part of the initial statement that the contents of the book does not bear out. The book is not quack medicine; it is a really serious-minded "regular practitioners" prescription, compounded with intelligence, judiciously spiced to make it palatable, and accompanied with wise counsel as to the taking. To read before one takes it up that a book aims "to combine, balance, unify gleanings from psychology, philosophy, literature, religion, common sense in such a way as shall throw clear light upon that greatest of problems — how to make my life a source of true benefit to others and satisfaction to myself" is to arouse prejudice in the reader. And yet if he does read the book he will find that it has done pretty nearly what it set out to do. It is the effort in a genuinely Christian spirit to show to a person who is willing to bring a reasonably alert mind to the task, what is the practical significance and value of the psychological investigations of recent times, and how the restless thought-currents of the day may be made efficient for the production of good results. The little "Recapitulatory studies" at the end of the chapters are done with great cleverness. They are arranged so that a person must think into the substance of the chapter in order to think out the answers. And then the whole book is interesting. The style has the defects of its virtues. It is colloquial, but it is not shallow. With the right teacher it might serve as a good book for a men's Bible class, except for the price which seems to be excessive for a volume of its size. The substitution of "universally" for "inversely" on page 186 in the definition is a singular illustration of the possible impishness of type. (Sherman, French, pp. 286. $2.00.) A. L. G.

Mr. S. S. Hebberd assures us in his *Philosophy of the Future* that his "book has cost him more than half a century of toil and the loss of most things men chiefly desire," and though he feels that it is still imperfect yet he is confident that the fundamental principle which dominates it leads to a new philosophy which will be able, by its truth, to transcend all the contradictions of other systems. This principle "is this: The sole essential

function of all thinking, as contrasted with feeling, is to discriminate between cause and effect." This theorem carries with it "a very obvious corollary. If all thinking is essentially a relating of cause and effect, it manifestly follows that a cause cannot be known except through its effect, nor an effect apart from its cause." The author's book consists in the elaboration and illustration of the truth of this theorem and its corollary in its application to both the inner and the outer world. One must feel respect for a man who has sacrificed much in loyalty to a principle. If his book should point the way to the results he anticipates it would be abundant reward for any man. (Maspeth Publishing House, pp. 251. $1.50.) A. L. G.

In 1911 Dr. David James Burrill gave the James Sprout Lectures at the Union Theological Seminary in Virginia. *The Sermon, Its Construction and Delivery* is the title of the lectures as printed. It is less a book on Preaching in the "Yale Lectures" sense of the word than a text book in Homiletics, dealing with the class room needs. It considers the subject matter under seven parts: Texts and Topics, The Outline of a Sermon, The Body of the Sermon, The Forensic or Finished Discourse, The Delivery of the Sermon, Getting Attention, Pulpit Power. These are the usual and in some form inevitable rubrics under which most homiletic instruction must be undertaken. The freshness of treatment in Homiletics depends upon the way in which these elements are treated and co-ordinated, the proportion of emphasis upon each, and the resourcefulness of experience and illustration brought to the task. A little more than one-half of this volume covers the more familiar canons of sermonic structure. The balance of the book is more discursive, taking a wider range in the qualities of effective discourse. The earlier discussion is the more conventional both in method and suggestion; the latter more original and distinctive in treatment. The separate discussion of the Historical and Biographical sermon is something quite distinctive. The omission of any special discussion of Unity, Order, etc., is to be noted. The unusual length of his discussion of Argument is a marked feature, and it is a refreshing tonic to find that he strikes this note as demanded of the preacher in the presence of so much formless and rambling sentimentalism in the pulpit. But in his emphasis upon this rhetorical element, he says little about other rhetorical elements of strong structure which cannot be classed as logic, strictly, and yet which must underlie any well directed experiential and even emotive preaching.

Many things the author says in the earlier sections about texts, themes, introductions, and perorations are made interesting by frequent illustrations from biography and from the author's own experience.

In the latter sections of the book, the author makes his most distinctive contribution. His chapter on Style compresses into compact form the best features of longer discussions. His sections on Humour in the Pulpit, Dullness, Sensationalism are striking, and the closing chapter on Christ our Model most admirable. Throughout the work there breathes a spiritual quality often lost in academic discussion, and the personality

of a conspicuous preacher gives a certain quality and weight that a Seminary instructor may lose. (Revell, pp. 324. Net $1.50.) A. R. M.

Dr. Robert F. Horton needs no endorsement for any book he issues. Few writers are so uniformly good as he. Some contemporary writers on religious themes who have great fame as public speakers frequently disappoint us in their books. Dr. Horton seldom does. His scholarship, thought, style, and spiritual quality are not dissipated in the closer scrutiny which a book offers. Even his smaller and more familiar discussions are never shallow. There is always a surprising depth both of thought and experience. One always wishes to reread and ponder upon his utterances. The small book before us, *Victory in Christ*, published by the Sunday School Times Co., and doubtless written for that paper and designed for an audience of teachers or pupils, is as dignified and rich as some of his recent more labored discussions in other volumes. And yet here is even more studied simplicity and more lucid structure, though he is treating of experiential themes and spiritual values. This is especially a book of devotional literature; and the mystical element, always large in Horton's writing, is notably present and yet Dr. Horton never loses the thread of his thought or permits us to wander in the vagaries or indulgences of mere emotive leisure. He is the best exponent in our day of the fact that one need not, dare not give his mind a vacation when he is meditating upon spiritual experiences. The key-note of the book is the victorious life in Christ in Daring, Praying, Serving, in Joy, in Evangelistic Effort, in Temptation. (S. S. Times Co., pp. 116. 50 cents.) A. R. M.

In reviewing a book a writer does not feel obliged or inclined to read every word; but in the case of this book one is justified in wide perusal for pleasure and profit far beyond the need for critical judgment. *The Very Elect* by President Matthew H. Buckham, at the time of his death in 1910, "Dean of American College Presidents," is a volume of the highest value in respect of its varied contents, its wide ranges of learning, and the charm of its literary quality. A preliminary essay on the man describes his career as a "Masterpiece in Living." His birth in England, his studies at University College, London, his headmastership at Lenox, his professorships of Greek and English Literature, and finally his presidency of Vermont University — the wide demand for his lectures and addresses on many occasions throughout the country filled a life rich in every element of high character and accomplishment. The book contains many of his papers, addresses, and sermons. Most of his lectures are on educational subjects, but his address on "Art" shows the broadest range of knowledge and sympathy with aesthetic elements; his "Religious Influence and Literary Studies" could only have been written by a man of widest literary acquaintance; and his great address at the Congregational Council in Portland on "Christianity a World Wide Movement" shows both the historical student and the subtle analyst of human emotions.

Perhaps Dr. Buckham is shown in his most distinctive power in the addresses of welcome made to students just entering college. Even more than in his great Baccalaureate sermons do the wisdom and the tender

care of the great friend and teacher disclose themselves when he speaks to young men as "The Very Elect," or challenges their love of Difficulty. It is no disparagement of other volumes of Baccalaureate sermons to express the estimate that few have reached the elevation of thought, freshness of theme and literary quality of these admirable discourses. (Pilgrim Press, pp. 372. $2.00) A. R. M.

Chats with Children of the Church by James M. Farrar, D.D. We have had occasion before to review Dr. Farrar's books, his discussion of the Junior Congregation and his sermons to children. He is undoubtedly the best exponent of this difficult art. He is able to maintain the dignity of the pulpit, and yet to get close to the child by most simple and yet not shallow content of thought. His ingenuity is very remarkable, his manifest effort in preparation is evident, the timeliness of his topics suggested by anniversaries and occasions not necessarily in the church year, his use of contemporary events and the biographies of great men — all these elements combine to furnish material both fresh and strong. He always tells a story. This is a resource other men always feel constrained to use. Dr. Farrar could afford to leave it out occasionally, as his other material is so facile to his end. His stories, too, are sometimes strained, as even a child could see. But the preacher to children can study Dr. Farrar as the most successful man available for suggestions. (Funk & Wagnalls Co., pp. 265. Net $1.20) A. R. M.

Dr. J. R. Miller has long been known for his devotional and inspirational books, such as "Practical Religion," "Our New Edens," "In his Steps," "Week day Religion," etc. In preparing this new volume, since Dr. Miller's death, his biographer has completed a work begun by the author. In carrying out the incompleted task, the editor has availed himself of some material in the author's former books and made a more comprehensive work upon the subject, often in Dr. Miller's mind. *The Home Beautiful* is the result of this composite work. It is not a discussion of the modern problems of the Home — hardly a reference to the difficult and burning questions at issue. The book has in mind the average Christian household and contains much advice and warning helpful and ennobling. The book is constructed along conventional lines and contains much that is very familiar regarding Husbands, Wives, Children, Brothers and Sisters, the Home-life, Forbearing one another, Temper, Worry, etc. It is not a book of striking originality, but it is pervaded by a beautiful spirit, and seeks to maintain the type of home life which we all long to see preserved in quality, however changed may be the modern point of view, and however we may really minify in seeking to enlarge the spheres of these abiding factors in any recent attempts at readjustment and change. (Westminster Press, pp. 253. Net $1.00) A. R. M.

S. C. Black, a Presbyterian pastor of Toledo, Ohio, has written a book upon *Progress in Christian Culture,* designed to encourage and guide thought upon the personal growth of a redeemed soul. There are fourteen chapters on themes like Self Control, Forgetting, Remembering, Tempta-

tion, Sabbath Observance, Decision, as well as Prayer and Bible Study. The appeal is everywhere wholesome and noble and direct. (Westminster Press, pp. 209. 75 cents) C. S. B.

Reprinted from the "Methodist Times" is a volume by Rev. P C. Ainsworth, entitled *The Silence of Jesus and St. Paul's Hymn to Love.* The first half of the volume is every way vague and weak, a genuine illustration of feeling around in the dark. The second half of the book is excellent, a good illustration of a thoughtful pastor's thoughtfulness; good for his own soul, good for his pulpit work, and good to put into print, (Revell, pp. 224. $1.25 net.) C. S. B.

To aid in the organization and conduct of *The Adult Bible Class* the well-known Amos R. Wells has made the name of the movement the title of a book — which he further designates as *A Manual of Principles and Methods,* and still further characterizes as "the largest and most complete." It is largely made up of "articles on the subject" previously published in Sunday-school magazines. Every chapter and every page bristles with details suggesting what to do and how to do it. The author conceives that it will serve permanently as a handbook. (The Pilgrim Press, pp. 126. 50 cts.) C. S. B.

Happenings in the Seminary

THE CAREW LECTURES FOR 1912-1913

The Carew Lectures for this year were delivered by Dr. Rufus M. Jones, Professor of Philosophy in Haverford College, Pennsylvania. His theme was "Spiritual Reformers of the Sixteenth Century." Professor Jones belongs to the Society of Friends, and his interest was thus especially keen for the work of these men who contributed to the inner life of the Reformation rather than to its more conspicuous outer manifestation.

The Lectures were given on the afternoons of January 29, and 31, February 5, 7, and 10. The subject itself, the clarity of the presentation, the evident mastery of material, together with the flashes of a genial humor appearing from time to time, made the series as a whole exceptionally delightful. The Lecture on Caspar Schwenkfeld we are privileged to print entire; we present the others in brief outline.

The first Lecture was on "The Main Current of the Reformation." One of the greatest tragedies in Christian history, said Professor Jones, was the division of forces which occurred in the reformation movements of the sixteenth century. It is peculiarly tragic because it was due to blundering misunderstanding rather than to irreconcilable issues, and because through the split in the lines the very aspects of truth which were most needed to give the movement a steady increment of insight and power were lost in the din and confusion of party warfare. There was a short but glorious period during the years from 1517 to 1523, when it seemed as though the spiritual and intellectual travail of the three preceding centuries was to consummate in the birth of a movement that would unify all the liberating forces which had slowly become available. First of all there were the Humanists. They, no less than Columbus, were finding a new world. They had discovered that man was more than the abstract being, whose "soul" alone concerned ecclesiastics and schoolmen. He is possessed in his own right of great powers of reason. They would no longer recognize the double world scheme, and set the "divine" against the

"secular," "faith" against "reason." They found a new gospel in the gospel, and its key, they believed, was to be found in the Sermon on the Mount. So they shifted the emphasis from doctrine to ethics. This dignified the significance of man and reduced the significance of the Church as an ecclesiastical system. Humanism thus tended toward a lay type of religion, with man as its center of interest.

Another important factor was the influence of the great Mystics. Even where a direct connection cannot be traced between the "Spiritualists" of the sixteenth century and the mystics of the fourteenth and fifteenth, there is the subtle but unmistakable influence of the earlier upon the later. There was evidently abroad at the opening of the reformation a deep yearning on the part of serious men for a religion of inward experience, a religion not based on proof texts or on an ecclesiastical organization, but on the native capacity of the soul to seek, to find, and to enjoy the living God.

All these movements toward intellectual, spiritual and social freedom seemed at first to find their champion in the dynamic hero Luther. Profoundly influenced by the reading of the earlier mystics, he had felt the consciousness of a deep religious experience. This he called Faith, which for Luther meant a personal experience or discovery of God brought into full view and clear apprehension in Christ. The Luther of this earlier period was not only a prophet of a deep and inward religion, he seemed to have found a far reaching principle of individualism which took the key from the Church and put it into the hands of the Christian man himself. But the young Luther of these glowing ideals is not the actual Luther of the Protestant Reformation. This Luther had in him the hero spirit to a high degree, but his dynamic spiritual traits were more than overbalanced by his fundamentally conservative disposition and by his determination not to go farther nor faster than he could carry Germany, especially the nobility, with him. He could not understand the bolder spirits who were dedicated to the task of reinterpreting Christianity in the light of the newer experiences. He naturally fell back on the ancient dogma and accepted the theology of the old Church, instead of leading the way into a fresh vital spiritual form of Christianity adapted to the social aspiration of the time.

There are two types of genius, both of which play great rôles in history. There is first the genius that sees through the complexities of his time, and forecasts a truth which all men in a happier coming age will recognize. He will be obedient to

the vision at all costs. He will bear witness to the full light which he has seen, even though he can compel nobody else in the heedless world of his generation to see it. There is on the other hand the genius that understands his own age like an open book. He feels the silent yearnings and strivings of the dumb multitudes about him — he is the clear voice and oracle of his age. He will not over-hurry. He will keep his roots fast in the past. Luther was a reformer of this second type. It is certainly true that through Luther's insight new reliance upon God came to men and new energy of faith was won. But it is impossible to forget those men of the other type who saw their vision fade away unrealized, because Luther misunderstood them, and finally helped to marshal the forces which submerged them and postponed their victory. We may not blame him, but it is not fair to these heroic souls that they should longer lie submerged in the oblivion of their defeat. In the following lectures the effort will be made to bring up into the light the principles and ideas they proclaimed to Europe, perhaps ahead of their time.

In the second lecture Professor Jones illustrated this more spiritual phase of the reformation by speaking of "Hans Denck and the inward word."

Professor Jones first explained the relation of Hans Denck to Anabaptism, a movement with which he was closely identified, and, indeed, he is frequently classed among its adherents. But "Anabaptist" should be restricted to those who were opposed to infant baptism, and who insisted upon adult baptism, not as a means of grace, but as a visible sign of man's covenant with God. And Hans Denck shows such different ideas and tendencies that he was plainly moving toward another type of Christianity altogether than properly belonged to Anabaptism. He is rather the earliest exponent in the sixteenth century of a unique type of religion, one which was deeply influenced by the mystics but even more thoroughly moulded by the humanistic conceptions of man's real nature.

As to the details of Hans Denck's life, it is to be regretted that little is known. He was probably a native of Bavaria and was born about 1495. He studied at the University of Ingolstadt. In 1523 he was at work in Basle as corrector to a famous publisher and in the autumn of the same year he became director of St. Sebald's school in Nuremberg. In the first period of his life there he was closely identified with the Lutheran movement, but he soon shifted his sympathies. He caught from Thomas Münzer the teaching of the living voice of God in

the soul and he proceeded to work it out after his own fashion. Already he had become convinced of the artificiality of Luther's doctrines of sin and justification, and when before the city council of Nuremberg he denied the value of external ceremonies and declared that even the Bible itself could not bring men to God without the help of an inner light and spirit, he was banished from the city January 21, 1525. From then to his death he was a homeless wanderer, now in Austria, now in Italy, now in Switzerland. Pursued on every hand, hunted from place to place, he finally took refuge with an old friend in Basle, and there in a quiet retreat he died of the plague in November, 1527, hardly more than thirty-two years of age.

The religious teaching of Hans Denck, according to Dr. Jones, centered about the idea that the fundamental fact of man's nature is personal freedom. Every action of man is done from a free choice of his will, both good and bad. All the sin of the world comes from our own evil choices, for God is not the author of sin. Sin is really explained by this fact of personal freedom. But Denck also held that, as well as a power of free choice, there was something within a man which pushes him Godward. He took for granted the self-giving nature of God and felt that it was this self-giving nature which made everything about Christ clear. For Denck, Christ was the complete manifestation of life and the perfect exhibition of God's love. Salvation was the appreciation of this love and the forsaking of sin and self. But this salvation was not the result of a transaction. It was for him an inward process, initiated from above through the Divine Word, the Christ, whom we know outwardly as the Person of the Gospels and inwardly as the Revealer of Light and Love. Since, then, salvation is the spirit, Denck dropped to a lower level of importance sacraments and ceremonies. "To love God and hate everything that hinders love," is a principle which he thought would fulfill all law. Such was this young idealist, who proclaimed the religion of the inward word perhaps before his time. He spoke to men who were busy with questions of old medieval dogma and there was no environment proper for his message. Though he was persecuted, maligned, and branded as a heretic by his hearers, he kept to the end his calm, even spirit and an undaunted faith in God and the truth as he saw it. He, truly as he taught, "loved God and hated everything that hindered love."

In the third lecture Professor Jones outlined the life and teachings of two more of the little group of men who were

sometimes called "Enthusiasts" and sometimes "Spiritualists" but who were in reality sixteenth century Quakers. They differed fundamentally from Luther in their conception of Salvation and in their basis of authority, though they owed their first awakening to him. The two who were selected as the subject of the lecture were Johann Bünderlin and Christian Entfelder. These men have fallen into oblivion and their little books lie buried in a forgotten past. But they are surely worthy of a resurrection. Bünderlin, like his inspirer, Denck, was a scholar of no mean rank. He understood Hebrew; he knew the Church Fathers both in Greek and Latin; and he was well versed in the dialectic of the schools, though he disapproved of it as a religious method. Enrolled as a student in the University of Vienna, in 1515, he studied there for four years but was unable to secure his degree because his poverty made it impracticable for him to pay the required fee. We hear of him in 1526 as a preacher in upper Austria and he was at the time a devout adherent of the Lutheran faith. He was in Ausburg the same year, and here he probably met Hans Denck. from Ausburg he went to Nikolsburg and remained for perhaps two years, and faced the persecution during the winter of 1527-1528. The great tragedy which he had to experience was the frustration of the work of his life by the growth and spread of the Ranter influence in the Anabaptist circles. He loved freedom and here he saw it degenerating into license. Our last definite information shows him to have been in Constance in 1530, from which city he was expelled as the result of information against the "soundness of his doctrine."

Bünderlin's contributions to religious literature are contained in three little books which are now extremely rare. He criticises Luther for having stopped short of a real reformation, of having "mixed with the Midianites instead of going on into the promised Canaan" and of having failed to dig down to the fundamental basis of spiritual religion.

Christian Entfelder held almost precisely the same views as we see advocated by Bünderlin. The details of his life have become even more completely lost than was the case with Bünderlin. He first appears in the group of the followers of Balthasar Hubmaier, and at this period he had evidently allied himself with the Anabaptist movement, which gathered to itself many young men of the times who were eager for a new and more spiritual type of Christianity. In the eventful years of 1529-1530 he was in Strasburg in company with Bünderlin, and in this latter year he published his first book. A second book is also dated 1530, and a third appeared three years later.

He appears to have been more a man of the people than Bünderlin, and wrote a much simpler style.

Here, then in the third decade of the sixteenth century, when the leaders of the reformation were using all their powers of dialectic to formulate in new scholastic phrase the sound creed of Protestant Christendom, there appeared a little group of men who proposed that Christianity should be conceived and practiced as a way of living — nothing more and nothing less. They turned away from all ceremonies and sacraments and tried to form a church which should be purely and simply a communion of saints, a brotherhood of believers living in the joy of an inward experience of God and bound together in common love to Christ.

The fourth lecture was upon Caspar Schwenkfeld, and, as has been said, it appears in full in another place. The fifth and final lecture had for its subject "Sebastian Franck: an Exponent of Inward Religion and the Invisible Church."

Sebastian Franck, was one of the most interesting of the great German reformers. In many ways he was one of the foremost men of his time though from the nature of his work he made far less impression on his age than many of his great contemporaries. While not wholly free from the atmosphere of his own day he seems to have seen far ahead of his age and discovered nascent principles which were bound to grow and bear fruit. If he could have been dropped forward into our own time he would doubtless have fitted its mood perfectly. He was a Christian thinker who succeeded in completely detaching himself from the theological dogma and dialectic of his own and previous ages and thinking things out for himself. Indeed he was too detached to be a successful reformer of the historic church. But he was, as he himself aspired to be, a sincere and unselfish contributor to the spread of the Kingdom of God in the world and a great apostle of the inward religion.

While loyally adhering to his old church during his university course — which he passed at Ingolstadt and Heidelberg — and even being made a priest, Franck soon went over to the reforming party and became the reforming pastor of a small church. Franck had a steadfast principle that a pastor should resign his charge as soon as he finds that his preaching is not bearing fruit in the changing of the spiritual lives of his congregation. Accordingly he soon resigned his pastorate. Early in his career he published a "Chronicle of the Ages" which gave a history of everything from the time of Adam to his own day. In this he inserted some striking statements such as this: that nothing

should hang upon the letter of Scripture but all upon the spirit of it; "dead letter Scripture," he thinks, "would make us all heretics and fools, as any sort of a thing can be proved by a prooftext." This "Chronicle" raised a storm of protest. Franck was temporarily imprisoned and the book confiscated. Upon his release he supported himself and family by the humble occupation of a "soap boiler," and later as a printer's assistant. The last years of his life were spent at this latter trade. He died about the close of 1542.

The primary idea of Franck's system, was that man's soul possesses a native capacity to hear the word of God. He insists that there is a divine essence in man from the beginning and he names this endowment variously as "Power of God," "Spirit," "Mind of Christ," "Divine Origin," "Inward Light," "Lamp of the Soul." But it was not for him an ecstatic vision or capricious impulse nor was it purely objective and transcendent. It was, rather, God in his self-giving grace and also the fundamental nature of man's soul. It was the fundamental source both of the consciousness of God and the consciousness of self. You never know yourself until you know God and you must find God in yourself. One does not have to cross the sea to find God, he says, the "Image is within thine heart."

For Franck, as for others of his type, the true church is invisible. The Kingdom of God is not here nor there, he says; it is not prince or peasant, it is not localized in any city or country, it is not defined by any creed or institutions or sacraments. Love is the badge of fellowship in this invisible church. In summary, Professor Jones likened Franck to a sixteenth century Heraclitus — finding paradox and the clash of opposites everywhere — a pessimist outwardly but an optimist inwardly at heart, but seeing clearly, as Heraclitus did not, the divine Logos guiding all things through all time to God who builds through the ages the invisible church.

DAY OF PRAYER FOR COLLEGES.

The Day of Prayer for Colleges, January 30th, was observed in a very impressive manner, with two general meetings in the Chapel. The morning service was led by Dean Jacobus and Mr. Stoddard Lane, president of the Students' Association, and in the afternoon the principal address was made by Professor Benjamin F. Marshall of Dartmouth College.

The speaker said that his theme would be a twofold one,—the value of the best college manhood for the Kingdom of God, and what is being done to conserve that manhood toward that end. One cannot but be impressed, almost oppressed, with the bigness and the challenge of the theme. It is high as the aspirations of youth; it is broad as the in-

terests of potential young manhood and womanhood; it is deep as the problems of life itself. The college is a microcosm; it represents the whole world in the small. Here are leaders and followers in the making. Here as nowhere else, perhaps, is manifest an ideal democracy, sweet and fine with the friendships of youth. Here is religion in its formative, social stage. Here is the possibility of religious leadership, and here the initiation of a religious leadership for life. "Eagerness" is the characteristic of the attitude of the college man, with its hunger for truth, its hope, and its desire to do. The goal is to direct this toward the realizing of the Kingdom of God.

At West Point is gathered a part of the very best life of the United States. Nobody can watch again and again the wonderful drill of the cadets without appreciating with admiration, and with a certain thrill, how by long discipline and most painstaking care each detail and each power of the whole force is brought to the highest perfection, and all adjusted to immediate and exact obedience to the orders of the officer in command. This suggests the ideal for the college at its best, as a place where it comes to pass that young men and young women come to bring every faculty, genius, talent, to complete subordination to the dominion of Christ. This is a tremendous program. But can we propose a less program than this? It is a program not only for college students, but for their teachers and parents and all who have a formative influence on their lives, to direct the best of college manhood and womanhood into obedience to God and to the loyalty of the Kingdom of Heaven.

But what do we mean by the Kingdom of Heaven? There may be many definitions, but one, and a very true one, is "The Comradship of the Best." It may represent the coöperative association of the best souls in college. Such a definition gives the sense of being linked with the spiritual ancestry from which our modern spiritual life at its best inherits its power and vigor. These spiritual ancestors of ours are not only those who are reckoned Christian, but also the great minds before Christ came, to whom our modern spiritual life owes so much of its quickening.

By such a conception of the Kingdom of Heaven we are ushered into the large freedom of the fields of literature, philosophy, and art at their best. Such a conception offers the opportunity for the highest self-development, through enlisting in the pursuit of the highest. Such a conception involves the ideas of liberty and activity through the very fact of the mastery of the self by the best. It brings one, supremely, into the companionship of the best that the world, or heaven, can offer — even Jesus Christ. The Kingdom so conceived needs our best. It uses all kinds. The good may be but should not be allowed to be the enemy of the best, for the Kingdom has the right to claim the very best.

The present is a time of great movements, of tremendous changes. The great Missionary Conference at Edinburgh opened the eyes of men to the changed point of view on the part of men in respect to the civilizing and Christianizing of the world. It is a time of opportunity for men of broad vision and generous largeness of mind. The cry is for spiritually-

minded men whose eyes are on the heights. It calls for men of enthusiasm *and* poise; for men of intensity *and* balance. The vision stands before us of the ideal — the majestic, mighty Son of God, in perfect poise.

This then would seem to be the ideal and the challenge to college life of today. What are our colleges doing to conserve men to this end?

The inevitable tendency of the intellectual life of the college today under the influence of environing scientific thought is a naturalistic monism. The world is everywhere in its immensity, in its significance, in its summons. The effort must be to make men feel that God is everywhere and in all. That he is this unity. Plans are being made in the colleges for the study of the Bible, for the study of the Philosophy of Religion, and for the pursuit of other disciplines as a part of the regular curriculum, that shall bring men face to face with the reality of the Kingdom of God within and around us.

The agencies at work outside the curriculum, Are (1) the Y. M. C. A. as the associated expression of loyalty to the ideals of the kingdom. (2) The Bible Study classes leading to the fraternity in Christian faith. (3) The Mission Study classes giving the world-wide vision of the Kingdom. It is no longer necessary in colleges to argue for foreign missions. (4) Deputation Work, in needy places and at needful opportunities. This has proved to have the double advantage of bestowing good and developing the men participating to a remarkable degree. (5) Student Membership in the College church arranged on a basis of temporary relationship, but securing both the sense of mutual coöperation and responsibility on the part of the church fellowship. (6) Chapel Services, where the leader has the opportunity to find a plastic, eager, responsive audience. (7) Outside Speakers. The College has come to claim the leaders of the great religious organizations, and the pastors of the great churches to come to address students. And these men have come to esteem this privilege and recognize their responsibility to it. (8) Student Conferences with the professors, in which the older men can help the younger to hold the good in the old and to grasp the fresh in the new.

Young men are eager to "follow the gleam." To discern Jesus Christ in the fullness and the royal splendor of his character. To give them the vision, and to show the pathway toward it,— this is the task.

A number of subjects have been interestingly presented to the students during the winter by the following speakers:

"Catholic Countries," by Rev. James B. Rogers, "Mormonism," by Rev. J. D. Nutting, "General Booth," by Major Simonson, "Fundamentals of Religion," by Rev. C. A. Vincent, D.D.. "Work Among Foreigners," by Rev. Joel S. Ives, "Foreign Missions and the Need of Leadership in the Home Churches," by Rev. A. W. Halsey, D.D., "Church Federation," by Rev. W. F. Stearns, and "A Woman of India" by Mrs. Abbie Snell Burnell. The last named address was given in costume and with telling sympathy and vividness of portrayal.

Good Friday was marked by a suspension of class exercises, and a morning Chapel service conducted by Professor Paton.

The Washington's Birthday entertainment by the students to their friends was funnier than ever this year. A dozen large men in pinafores and pigtails played school under the title " Boys will be Girls."

The annual meeting of the Connecticut Alumni of Hartford Seminary always brings a welcome mid-winter return of former students. The meeting this year was given largely to a discussion of the new Hartford and the responsibility of the alumni. President McKenzie and Mr. Charles Welles Gross of the Board or Trustees were the speakers on this theme, and the interest of the Association crystallized in the appointment of a committee to invite the co-operation of all former Hartford men in the proposed enlargement. After luncheon Rev. E. S. Worcester, of the Broadway Church in Norwich read a paper on " The Theology of Hymns," and M. H. Ananikian spoke of " Experiences in Constantinople."

The following officers were elected for the ensuing year:

President, E. W. Snow; Vice President, W. A. Bartlett; Secretary-Treasurer, W. F. English. Executive Committee, the preceding together with T. M. Hodgdon, and A. B. Bassett.

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THE

HARTFORD SEMINARY RECORD

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As is customary with the July number, the RECORD devotes a considerable part of its space in this issue to the events and addresses connected with the Anniversary of the Seminary. We print in full the addresses of Dr. Mills and Mr. Hicks at the respective graduating exercises of the Seminary and of the School of Pedagogy. In addition to these, such a report is given of the exercises of the week that it is believed our readers will be able to get a pretty clear idea of what the organization of the Hartford Seminary Foundation is and what is its organic relation to the different schools, as well as an appreciation of the ideals which are shaping the consummation of the plans. Statement is further made of the point which has already been reached in the onward movement toward the realization of the ends set.

It is interesting, in the midst of the acclaim in respect to the educational possibilities of the moving pictures, to read in the July number of the *Hibbert Journal* the article on "The Cinematograph" by Canon Rawnsley, in which he protests against the debasing influence of many of the dramatic films and the impious character of some claiming to be religious. But more interesting is the appended note by Edward Lyttleton, Headmaster of Eton, declaiming against the moving picture method in general as a way of education, and suggesting as a possibility,

from credible facts learned in resepct to the nervous and mental effects of the use of the "movies," that we may be led to "contemplate the England of the next generation as peopled by men and women who have had their nervous systems spoilt, their imaginations ruined, their curiosity crushed, in order to learn one thing only, viz., how to weep at nothing at all.

"non his iuventus orta parentibus"

It is hardly to be expected that from this particular source there would emanate doctrines respecting education which were radically progressive, nor is it to be expected that any results quite so dire will be produced by a misuse of moving pictures. Nevertheless, the writer of these words has had a lot of experience in teaching boys and his attitude of mind is worthy of consideration. His contention that "as a means of instruction they are worse than useless unless they are reminders of knowledge previously acquired, or are used as illustrations of what has only before been apprehended dimly from the spoken or written word, and are so infrequently employed as to be something of a treat" has common sense back of it. So, too, when he describes as the excellence of the Montessori system that it aids children to "employ prolonged concentrated effort in the solving of difficulties of increasing complexity" and contrasts it with the hop, skip and jump of the scenes at a moving picture show and concludes with the pedagogic question, "Is it really contended that the human mind can be battered into receptivity by being exposed to a deluge of unrelated and mostly unintelligble facts?" we find ourselves quite in sympathy with him. What a man, as he grows older, comes to appreciate is that for him the most important power is the patient and disciplined use of the constructive imagination. Facts, of course, are tremendously important. Memories may vary widely, but there are few men who have not stored in memory vastly more facts than they have organically related in thought. New methods of education may increase the rapidity of acquisition and make processes of thought more accurate, but there will never be a time when to learn or to think will be made "easy." Knowledge resides in the stars, not in the abyss. It must ever be reached by climbing, not by sliding. Though the "movies" may supply us with a Coronation and a Durbar, splen-

did with regal pomp, they cannot supply the royal road to learning.

In the May *Century* Kenyon Cox had a somewhat paradoxical but exceedingly suggestive paper on "The Illusion of Progress." He wrote, of course, on progress in art, but his words have a wider implication than they expressed. He reviews the history of various forms of art, observing how architecture, sculpture, painting, music have each found really "great" expression whenever great personalities have expressed themselves through it, and he deduces this canon, "So far as an art is dependent on any form of exact knowledge, so far it partakes of the nature of science and is capable of progress. So far as it is expressive of mind and soul its greatness is dependent upon the greatness of that mind and soul, and it is incapable of progress. It may even be the reverse of progressive, because as an art becomes more complicated and makes even greater demands upon technical mastery, it becomes more difficult as a medium of expression, while the mind to be expressed becomes more sophisticated and less easy of expression in any medium."

Ever since the coming in of the twentieth century there has been in the world of theology a sense of anticipation. There has been the subtle feeling that the fullness of time was here when there should arise a new "great" theologian who would speak forth for this age in architectonic form the deep truths of the religious consciousness of the age. The eyes of some have been despairingly cast backward to the great theologians of the past and the effort has been made to show their adequacy for the life of our day. Others have appealed to the modern scientific method and have declared that the only thing necessary was to adhere rigidly to it, and by means of it the theology of the day would of logical necessity be constructed. The only trouble being that the method of science had not yet been applied with sufficient rigidity to the facts of the religious life to produce the result. Still others have concluded that the day of theologic systems is over, and that for each man the religious life he lives will be his theology incarnate, and that each man will have his own. Still we can hardly rest here.

A theologic system is a consummate work of art. It must be sound and rigid as a cantilever bridge in the interlocking of its facts. It should be true to the great, vital sentiments bred into the heart of the Christian Church through two thousand years of a religious heredity, so that it will touch the emotions of the common life as truly and intangibly as "Dixie" does the heart of a Southerner. It must employ concepts, and make use of language as true to the working of the modern mind as a mathematician's formula to the curve he has drawn. And it must be suffused by the fusing heat and illuminating potency of a personality so much bigger than all his facts and consciously thought out relationships that both they and he are unified and lost in the objective expression of what is the harmonious and rational unity of the religious life. In the canon of Kenyon Cox we get a hint of the reason for the present greatness of the task and the need of an exceptional greatness in the man for the present.

Nor does this canon of art fail of its significance in interpreting the greatest of all arts, the art of living in our modern day. On its scientific side there has been marvelous progress. Telephones and dynamite are the commonplaces of our daily existence. Montessori follows Froebel. Fly swatting bees succeed appendicitis parties. As this art has "become more complicated and makes ever greater demands upon technical mastery," has there developed a corresponding greatness of the mind and soul to bring into unity the artistic product of the life beautiful? It is not surprising that pessimism insists that there has been no improvement in the character of man through all the centuries, and yet it is something if man has so risen with the increasing complexity of the medium he must employ that he can fashion a life with the beauty and power of a simpler and earlier life. It is a good deal if the mind and soul have not become so "sophisticated" that directness of aim and simplicity of ideal have been lost, and the unity of life disintegrated into the pettiness of accomplished trivialities. If the Christian religion, with the challenge of its eternal idealities, had not been fashioning the minds and souls of men to higher things the present would indeed mark a low valley in the curve of the history of the art of living.

MINISTERIAL EFFICIENCY*

What one may attempt to say on this broad theme must inevitably be prompted and fashioned by his personal experience. A theologian would probably set forth the philosophical framework of the minister's thinking; an educator would emphasize the thoroughness of his training; a psychologist might give a dissertation on scientific management as applied to the minister's task; while a mystic would be likely to bring a meditation on the fountains of the devotional life. I shall not attempt to play the role of any of these but only to voice certain convictions as to the efficient leadership of the church, speaking from the perspective of twenty-five years of practical ministry.

For the sake of those who go forth from this hour as ministers of the gospel, and as a background for the word of the hour, let me put a personal testimony over against the current assertions that the church is losing her place of influence. From an early experience in the New England countryside and factory village to later years in two great cities of the west and in that metropolitan district of the east which goes so far to determine the life of America, one of the deepest impressions has been the winsomeness of the church, her mission to our modern life, her power not only to nurture little children and to comfort sin-sick and sorrow-stricken souls, but to constrain for her service and to mold by her ideals, captains of industry, masters of finance, doctors of philosophy and of science, leaders in our American life.

I believe that if one reads aright the signs of our times, he will see a new hope and faith in the church, both as a human fellowship and as an instrument of God in fulfilling his plan for mankind. Those upon the altar of whose hearts the flame of passion for social service and civic reform has long been burning and who not long ago took almost a contemptuous

* Address at the Graduation Exercises of the Hartford Theological Seminary, May 28, 1913.

attitude toward the church, believing that it was hopelessly conventional and conservative, are now turning to it as holding the key to the situation and are expecting to make with it an alliance of immeasurable significance. They observe that its conscience is awakening to the sphere of applied Christianity; that it is beginning to shape its life and to turn the mighty stream of its influence to bring in a social order in accord with the teaching of its Master. Those whose lives are centered in the hope and prayer for the conquest of the world for Christ, the soldiers of the far-flung battle line of the cross, are rejoicing in the notable growth of the missionary spirit in the church and the new grip that it has on the statesman and the financier. We all recognize that the new voice in politics, rising not only from the new party, but also from the new spirit in the old parties, is wonderfully cognate to the voice of a militant church and gives further weight to the conviction that the church is challenged as never before to be alive to its strategic place in the mighty movements of the age, and to spare no pains to define its ideals and to lay farseeing plans to realize them.

If this be true then the minister of the Lord Jesus has come to a great day. To him the church must look. It bids him show the path and lead the way. If he fails the church is likely to fail for, taken comprehensively, the history of our churches reveals — and nowhere more truly than in your beautiful city of Hartford — that the minister stamps the church with the mark of his personality and fills it with his spirit. Without his vigorous leadership it is all but powerless; with him, led by the spirit of the Master, it grows alert, resourceful, effective. Its efficiency or inefficiency is apt to be the reflection of his own. Let us then think together, in the deep consciousness of this call, of the requirements of our life.

I. The first to be named was on the tongue yesterday in the thought of the new and greater Hartford Seminary — the vision splendid. It is the same suggestion which comes to us from Paul's declaration before King Agrippa — that a vision glorious and all-compelling was the mightiest fact in his personal experience. The greatest thing about the efficient minister of today is likewise his vision.

A so-called practical age is apt to discount idealism; to dismiss it as having to do with dreams; to class those who spend much time over the proclamation of ideals with the childish explorers of old who sought an imaginary El Dorado in the new continent or with the superstitious slave who pursued the *ignis fatuus* through the tangled swamp. But let us face the fact. What is the greatest thing in your greatest men? What is the largest factor in a landscape by a Corot, or a metaphor of the common life put upon the canvas by a Millet, or a transcription of the tragedy of human sorrow by a Josef Israels, or a glorification of motherhood in the Madonnas of a Raphael — is it not, behind and above the material painting, the vision which the artist, receiving into his soul, could not contain, but must perforce attempt to translate for the inspiration of a world beside? The greatest thing about the poet — a Shakespeare with his dramas; a Tennyson with his "Idylls of the King;" or a Whittier with his litanies of the soul — is the vision which has come into his mind, so much fairer than life in the "moiling street with its swelter and its sin" and which beckons us on and up to the better things. Aye, the greatest thing about the achieving men of this practical age is their vision. Before your civil engineer makes a road-bed and lays the rails, he has a vision of the railway threading its path through the mountain fastnesses and over the seemingly impossible gorges, turbulent rivers and quaking sands. Your master of finance has a vision of an organization which eliminates waste and extravagance and pours money like the water in a mill-race to turn the wheels of industry. Your sociologists make vision the first essential in a proper study of humanity. As one of them puts it "One thing only among the many uncertainties . . . may be regarded as reasonably sure, that no social teaching will be likely to win the hearts of men which is not in some way colored by an idealist's faith. The things that are unseen are after all the things for which human hearts most care. Where there is no vision the people perish."

"Remote as a spiritual ideal appears to be from the intensely practical world of social service, it is none the less certain that the lack of such an ideal is the chief curse of modern social

life and that the unspiritual character of the ends proposed as substitutes for such idealism constitute their chief social peril."

He reminds us of Mrs. Browning's fine, keen word of the function of the idealist, the poet in reform —

> "I, too, have my vocation,— work to do, . . .
> Most serious work, most necessary work,
> As any of the economists.
> . . . What then, indeed,
> If mortals are not greater by the head
> Than any of their prosperities? . . . It takes a soul
> To move a body: it takes a high-souled man
> To move the masses, even to a cleaner sty.
> . . . Ah! your Fouriers failed
> Because not poets enough to understand
> That life develops from within."

Now no intelligent student of the gospel can fail to see that the mind of the Master beheld a vision, the most glorious of which man has ever conceived. He called it the "Kingdom of God," meaning sometimes the rule of God in the individual soul, but often that ideal social order where God in love and light shall rule in every heart and men reflecting the divine light and filled with the spirit of divine love shall give themselves with abounding joy to serve one another. This divine plan for mankind devised by his matchless wisdom, set forth pre-eminently in his teaching, illuminated with the splendor of his optimism, empowered by the gift of the Spirit, abides as the summary of his commands. However remote it may seem from the present day attainment, it can never be classed as a Utopian dream for Christ's seal is upon it. It is no momentary picture to fade away in the heavens like the stars before the sun when a greater day of culture comes on, for it shines with the divine glory which can never be eclipsed; it cannot be swallowed up like the setting sun in the darkness of some night of human need for God cannot be defeated. It abides, it compels, and it inspires. Beholding that glorious vision, the efficient minister will be obedient to it. He will lay out his course according to its light. Whenever he prays "Thy Kingdom Come" he will remember the quality and dimensions of the Kingdom for which he prays

and that no prayer is sincere which the suppliant does not himself seek to answer.

Let him understand that in the vision he has the corrective of the subtle temptations that beset his path. He must preach urgently and constantly to men the need of spiritual vision. He is tempted to fail to practice what he preaches. He is to remind the business man of the spirit at least of Browning's lines:

> "Because a man has shop to mind
> In time and place, since flesh must live,
> Need spirit lack all life behind,
>
> All loves except what trade can give?

He must preach that as possessions grow so must vision grow; that the more the hands handle, the more must the soul aspire. He must preach to the overburdened mother that she is not to enslave her life by making a fetish of the little thing; that she must make connection between her humblest task and the great Kingdom ideal, believing as Martineau put it—that a soul occupied with great ideas best performs small duties. But how can he inspire men and women with the vision unless he has the vision himself? He cannot impart what he does not possess.

In his interpretation of the scriptures in the spirit of modern criticism he is tempted to give excessive thought to the little things — moods, tenses and documents — and to run the peril, as one of our leaders suggests, that his microscopic eye will miss the telescopic magnitudes.

He is tempted in the administration of the church to allow it and himself to be unduly absorbed in the comparatively trivial round of local life; to lose the vision in serving tables and making budgets; to measure its purpose in meager inches and lose the sense of the world dimensions of the field to which God leads it until the church, as Rauschenbusch observes, eclipses the Kingdom and the "eclipse of the Kingdom" is "an eclipse of Jesus himself."

He is tempted to give undue attention to the sect. Can any one imagine that the divisions of Protestantism could be tolerated if the mind of the ministry and the church were sufficiently mas-

tered by the Kingdom ideal? How absurdly petty the questions on which we divide appear: whether we shall sing psalms or hymns, use this or that liturgy, a font or a baptistry — compared to the significance of the Kingdom. What efficient pastor can help saying, so far as these divisions promote the ideal in providing for temperamental differences let them persist, so far as they hinder it, let them be mended or ended.

II. Given a great vision, the minister is set to translate it into the terms of practical life. To come down from a mount of transfiguration with no new power for the sufferers in the valley is to be something less than before. The sole purpose of the vision is to give propulsive, creative power. And right there comes the glory and the problem of the gift. The glory, for if the meaning of the vision can be put into the common life of man it is bound to inspire and transform it and the problem because the translating of it is the severest demand upon the mind and heart.

Think of the cost of it. Apply it for the moment to the field of art. "Art," writes one, "lives by sacrifice, draws her vitality from the life-blood of her votaries. She cares not a rush about the material prosperity of those who devote themselves to her service. Rather does she drive them out into the wilderness, far from the common haunts of householding, money-making, luxurious man, and there reveal her secrets in solitude, thirst and hunger, amid bare rock and burning sand." Remember how true that is to the actual experience of so many of our greatest artists, kept out of money-making by the sense of their vision, living in grievous limitations, often in abject poverty, while they work the vision out.

Again, think of the uniqueness of the task. The translation of the vision leaves the impress of the individuality of the man through whom it has been transmitted. A Madonna of Andrea Del Sarto is distinctive, differentiated from all others; so that of Murillo. A landscape of Gainsborough, or Constable, or Hobbema, or Ruysdael has the peculiar touch of the artist's personality upon it. No one but Sir Joshua Reynolds could put the Reynolds type into his portraits; so of the dogs of Landseer; or the cattle of Troyon; or the horses of Rosa Bonheur.

Now if the analogy holds and it surely does, the minister must understand that there is absolutely no cheap way to translate his vision of the Kingdom. He is to work it out with fear and trembling, with sweat and blood and tears and sacrifice, with agony of prayer and consecration of brain and the masterful call to the brains of other men that he may bend them likewise to the task, the same kind of genius that builds the railways and finances the commerce of the world. Again, if the analogy holds, there is no conventional process in translating the heavenly vision. Each of us has a unique problem as each is set in a different environment; and each is to define his own mission and the mission of the church to which he ministers through an original study, as significant as that of any chemist in his laboratory or any astronomer who sweeps the midnight sky with his telescope. Let no conventionalism stand between the vision and the task. Let no man say to himself, as Peter did, when his vision came, appalled by the sense of how it would revolutionize his life, "I never have." Thank God for the new demand, the failure of "the old tool to work out the new job," for in that demand made upon the disciple of today and the church of our age, God lifts our work out of what one calls the "dehumanizing dullness" which follows wherever automatic, mechanical labor is enough. We have something more in life than merely to follow our fathers' footsteps. Apart from us they cannot be made perfect. The era of exploration and discovery in the world of truth is still upon us. There is still a call for the constructive, creative spirit. But the very greatness of the opportunity brings its searching need of the seeing eye and the receptive mind and the vigorous will.

Holding then to the conviction that the minister must work out his leadership of the church by an original study of the immediate community and the personnel and resources at his command, and that consequently no two men will have exactly the same program, it is still true that certain characteristics will be inevitably and imperatively a part in all.

Let us attempt to formulate these:

1. The first characteristic of the program will be *reality*. Some one has well said that the only claim that any idea has

upon the mind is that it fits things as they are. One of our theologians startled the world a few years ago by the simplicity of his answer to the question — What shall we think of Christianity? — when he said, that Christianity is powerful simply because it is true; that is, it gains its grip on the mind of man because he knows that what Christianity affirms corresponds exactly with the facts.

However conscientious a man is in his theological study and however earnestly he seeks to present truth, he is bound to find that some things which he has read in the text books or caught from the lips of those who taught him a well articulated system of theology, are less real to him than others, and the thing that he can preach with power is only the thing that has the deepest reality to his own soul. The truth that moves his own heart and fashions his own life is that by which he may move other hearts and help to fashion other lives. The characteristics of the scientific spirit which is one of the signs of the times, are, to quote one of our teachers, "to see straight, to report exactly, to give an honest reaction of one's own upon the situation." A minister's efficiency will depend on his ability to look straight at life and at the truth in Christ as applied to life, and to report what he finds exactly as he finds it, passing the truth of Christianity through his own personality so that his report becomes not a narrative of something outside of himself and his age, but the unconscious unfolding of the joy and strength of his own experience. Scholarship we crown with honor, but paraded for its own sake, it becomes pedantry. It only reveals its priceless value as it helps to interpret real life. Eloquence, even though that of an angel's tongue, is but as sounding brass save as it rings with a message of reality. A powerful characteristic of the leader of the church, second only to the inspiration of the Spirit of God, is what was well called yesterday the "human touch." For those who listen to a true pastor forget, so to speak, his scholarship and his eloquence in comparison with the love they bear him and the joy and glory of the personal relationship. And this can only be built on the foundation of a real manhood.

But I would not be true to my sense of duty in this hour if I did not say further that one of the prime essentials in main-

taining reality is to appreciate keenly that anything that has life must constantly outgrow its past. A stone remains the same in form indefinitely but the boy quickly outgrows his clothes. Professor Coe is not radical, but merely matter of fact, when he says: "Religion does not come down from heaven as a finished thing to which men must adjust themselves, rather it arises through their own inner impulses and longings; a developing humanity implies a developing religion. The actual religion of any age or people cannot possibly be transferred unmodified to other peoples or other ages." To have perfect reality in our day it must breathe the spirit and be clothed in the language of this generation. The expressions of faith and methods of activity, if life is behind them, can no more remain the same than the tree can be satisfied with last year's leaves. One of the most delicate and important of your tasks, my younger brothers, who are going forth to the ministry, is to lead the church into fresh and vital expressions of its faith.

2. The minister's program in the leadership of the church will be characterized by *simplicity*. The one central fact for which Christianity stands is the fact of the Christ. The age emphasizes the primacy of the person. Let the herald of the Lord Jesus respond by exalting the supreme person. Let him minimize detailed definitions and recognize the folly of ecclesiasticism as an end, that he may make the path simple, clear and straight for the thirsty soul to the fountain of the water of life. With no sympathy whatsoever with the destructive tendency which emasculates our creeds and presents an invertebrate theology, he will get the most important thing at the front where it belongs and so exalt it that it shall be in expression, as it is in faith, all-inclusive. Our religion is fundamentally the personal relation to him whose we are and whom we serve. Whatever interferes between us and our Lord must be swept away.

The conviction grows upon me that we have not yet sufficiently magnified that which we must all surely accept, that Christ is greater than all our philosophies and that our business is to bring men directly to him. For example, men have tried through all the ages to explain just how God went to work through the cross of Christ to save man. But whatever value

attaches to any of these theories, and in the realm of theology they have been important, really the best that the wisest teachers can say is that none of them is inclusive of the truth and one emerges from them all with the consciousness that the fact of the cross — that Jesus Christ, the Son of God, died for man — has in it profound depths that the plummet of human reason can never fully measure. If that be true it means that we are to beware lest in attempting to take a man through the maze of intricate philosophies he lose the path to the cross itself. Our chief concern is to bring him to Calvary, to behold the Son of God and see for himself what sin means, what divine love means. Have you noticed that incident of William Newton Clarke, that noble scholar who recently went to his reward? He was one day discussing the atonement in his classroom and after answering the questions that came thick and fast from the students, he leaned on his desk, saying: "Don't think, young men, that you can understand Christ's dying love with your intellects alone. Don't attempt to put the atonement into algebraic terms. Let it master your heart. Let the cross move your soul. Strive to save some sinner yourself. Then, and not 'till then, you'll learn the meaning of Calvary." President Faunce in his book "What does Christianity mean?" forcibly points out that the Christ, who was the power in the life of an Augustine, or a Luther, or a Bunyan, was the Christ of experience, and that deeper than all questions of biblical documents or declarations of councils is the reality of the life of God in the soul of man. "One thing I know — now I see — is the starting point and foundation of all religion."

3. A third characteristic of the minister's program in leading the church will be *timeliness*. His effort is useless and worse than useless unless it applies directly and cogently to present day problems. It is passing strange that we should allow our churches to keep platforms which either lightly pass over, or wholly omit, matters which have become of almost transcendent importance.

We are all witnesses of the marvelous transformation of the church by the growth of the missionary spirit in the last hundred years. And yet this holy passion so regnant in our

thought is either absent from our well known symbols or passed over with incidental attention. There are not a few churches which make the Apostles' Creed the summary of the expression of their religious faith. Nothing about missions there, nor in the Nicene Creed packed with its theological phrases. Or, taking our modern creeds — the Burial Hill declaration of 1865 has only an incidental allusion to missionary enterprise. The Creed of 1883 has a very mild and indirect sentence or two about it. The Dayton platform, by far the best of our declarations, has one strong clause contained in a little more than one line. In the confessions of the individual churches, so far as my observation goes, it is almost entirely omitted. Is it not time that we wrote the kingdom into our church platform?

Again, we all know the eager study of the social teachings of Jesus and its fruit in the changed temper of our time. Where a few years ago when a man tried to preach social applications of the work of Christ he was told to preach the gospel, now he finds in our more thoughtful churches that men are coming to see that any gospel that is not applicable to any wrong in the world is not of Christ. And he is likely to be told that he is not preaching the real gospel if the social note is absent. Immeasurably the greatest appeal in the "Men and Religion Movement," was that of social service from the lips of Raymond Robins, who spoke like an old-time prophet and yet in the gentleness of Jesus. The most thoughtful of our laymen, men with great gifts of leadership, are turning with fascinating interest to find practical methods of bringing the touch of Jesus Christ to meet these social needs and they are restive wherever the program of the church fails to voice the spirit of its Lord in social relationships. The books most eagerly welcomed to the minister's table are those that help to guide us in applying the message of Jesus to the comprehensive life of men.

Should we not then recognize clearly the necessity of getting a Christian conception into creedal form that the people may by its constant reiteration absorb it in their hearts? The beloved president of this Seminary had a noble vision and translated it into the terms of the common life when he wrote the phrases of the social gospel into the Dayton creed. It is difficult to measure

the influence for good on a thoughtful congregation of repeating at each communion season those words: "We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom and the deliverance of all those that are oppressed, in the enforcement of civic justice and the rebuke of all unrighteousness." In one of our great churches, the congregation at every communion repeats these words: "We believe that our Lord Jesus proclaimed the Kingdom of God as his plan for mankind; that he commands us to fulfil it by implicit faith in God as the Father, by living with men as brothers, by infusing all the relations of life with his spirit, and by extending the knowledge of his redeeming love to earth's remotest bounds." The use of that summary of the vision of the Kingdom, brief and simple as it is, has brought a new sense of peace into the hearts of men whose souls were aflame with the desire to see the church define its ideals in terms of the social consciousness; has made them understand that while hallowing its past, it has supreme interest in finding what God wants it to do in the throbbing life of this day and that it is sensitive to current movements and freshly opened doors of opportunity. It means for them that the church accepts for itself Peabody's definition, to which I go back many a time: "The church is not a cold storage warehouse for uncorrupted truth, not merely a place of religious utterance, or of religious symbolism, or a gymnasium of ritual for the calisthenics of the soul. It is a power-house where there is generated a supply of spiritual energy sufficient to move the world." It means that the church is seeking to be true to that fine conception of its mission given by my sainted predecessor, Amory H. Bradford: "The church is the society of those who in the spirit of Christ are trying to make the Kingdom of God prevail."

4. The minister in his leadership of the church will infuse his program with the spirit of *catholicity*. He cannot fail to be conscious that all about him hearts are yearning for a nobler Christian unity. He cannot breathe the atmosphere of our day without feeling that it is charged with the spirit of prayer for

the consummation of this hope, and that we are emerging from an era of resolutions and conventions in the interests of Christian unity to one of co-operative service where hearts grow together in the service of the common Master.

In the limit of time, I can only urge the peculiar significance of the opportunity of those who seek to lead the church of the Pilgrim faith. My experience is doubtless parallel with others. Organizing a church thirty years ago on a Dakota prairie of nineteen members not one of them a Congregationalist, receiving in a little more than twenty years something like a thousand members by letter from about a score of different denominations, less than forty per cent. of them, as nearly as I can calculate, coming from other churches of our order — the conviction has been driven home that the Congregational church is today often a veritable microcosm of Christian unity. Let us not be puffed up with pride about it, but consider that the fact makes the obligation imperative that our fellowship should be full of a glorious catholicity; that the door of entrance to the church should be as broad as the gracious invitations of the gospel. Further, let us understand that those who are near to Christ cannot be far from one another. That as men ascending a mountain from opposite sides come nearer together with every moment of their ascent and on the summit stand side by side, so unity, to use another's phrase, " is a matter of altitude."

Finally, rejoicing in the fact that the freedom of the faith for which our fathers suffered, our most precious heritage, is pervading all other communions, let us note the peculiar responsibility which thereby is given to us and that we cannot hope to lead others for united service unless we learn how to work together ourselves. We are hearing some timid voices inquiring whether the churches can be trusted to manage their own benevolences. This democratic age gives as answer that word which this honored leader and brother dearly beloved, sitting before me here (Rev. Joseph H. Twichell, LL.D.), voiced at a meeting of the National Council eighteen years ago — " Trust the people." The call of the hour in our churches is to define the meaning of our fellowship, to make it something more than a name, to give it such reality that our churches shall be less and less

unrelated units, carrying the pride of independence to the destruction of efficiency, and more and more one body, bound together, not by the outward compulsion of an oppressive ecclesiasticism, but by the inner compulsion of the bonds of love and faith and service.

Young men, I charge you as you go forth to the great vocation of the preacher and the leader of the church, keep the vision clear. Give yourselves in sweat and blood and tears and sacrifice to translate that vision into the terms of the common life. Remember always Christ's imperative: "Seek ye first the Kingdom of God." Cultivate such devotion to that command that each of you may be able to say with the great apostle as you look into the face of the Master, "I was not disobedient unto the heavenly vision."

CHARLES S. MILLS.

Montclair, N. J.

MISSIONARY EDUCATION AND CHARACTER BUILDING IN HOME AND CHURCH*

The fundamental conception of Jesus concerning His disciples as the propagators of the Kingdom is of vital concern to all true followers of Him. Had His method lacked this element of service none could estimate the loss in character and efficiency the Kingdom would have suffered. By constant training of the disciples in His conception of the Kingdom as one of righteousness, and world-wide in its scope, they became world-men in sympathy and ambition. The character-building influence of this training cannot be overestimated in its bearing on the rapid extension of the Christian Church.

The first centuries of the Christian era witnessed an expansion of pure Christianity of amazing rapidity under the inspiration of the teaching of Jesus and the early disciples. But from these early centuries until the Reformation other controlling ideals and interests swayed the Church, under whose domination the rapid expansion of Christianity was checked. Late in the Eighteenth Century and throughout the Nineteenth the missionary passion of the apostolic age again became active, leading up to the present decade in which the work of Missions is spoken of as "the business of the Church."

The changes of the last century in the attitude of the Church toward missions illustrate well the extent to which the missionary passion was lacking at the time when the first foreign missionary society was organized in 1810. Samuel J. Mills and his associates at Williams College and in Andover Seminary met *in secret to discuss* their personal relation to foreign missions lest there should be organized opposition. But five signed the memorable letter addressed to The Massachusetts General Association of Congregational Churches, met in Bradford, seeking

*Address at the Graduation Exercises of the Hartford School of Religious Pedagogy, May 26, 1913.

counsel concerning their hopes to found a mission in their own persons, lest a larger number of signers should have alarmed the ministers there assembled and defeated their purposes. Today few dare openly oppose missions, either at home or abroad. While the number of those recognizing missionary sacrifice and service as the dominant interest of the Church, its chief glory and the proof of its spiritual power is rapidly increasing. To these the character-forming influence of missionary knowledge, faith, prayer, giving, and service is of inestimable value.

Despite this notable change in the general attitude and disposition of the Church as a whole, it must be recognized that there is not only an unfinished task in the mission fields of the world, but an equal task still remaining among the body of professing Christians to bring their consciences and wills under the domination of the missionary purpose and thus secure transformation of their character until all shall have and cherish the world-wide horizon of faith and service.

The unfinished task of missions is a challenge to achieve this task of making all Christians missionary in faith and service. The unoccupied fields contain nearly two-thirds of the human race. Many so-called *occupied* fields are practically unoccupied. These all may well cry out, as in imagination the unreached masses cried out to Mills in 1806, "Why, if Christ is the Savior of all men, have you so long deferred bringing us the good news?" There are also unfinished tasks in Christianizing our own country calling for the dedication of lives and money to the missions of the Church. If therefore by any process of education the unengaged members of the Church can be brought into sympathy with missionary motives, methods, and achievements, the scope and attacking power of the missions the world over can be greatly multiplied. It is said that one-tenth of the members of the churches are giving nine-tenths of the money for foreign missions. If this be true, the figures cannot be far different for home mission objects. How to mold the character of the delinquent nine-tenths so as to take on the virtues of sympathy for others, love of service for those in need, gratitude to God for His love, and true benevolence, is a question insistently requiring answer by the leaders of the missionary enterprise, both for the

sake of the un-Christianized millions of the world and the dwarfed lives of those professed followers of Christ — who in rejecting missions reject His teachings and deny His authority.

Why is there an unfinished task of the Church in the Twentieth Century? There are many causes, of which but two can be mentioned. First, indifference to the authority of Christianity as a religion, and the universality of its message. Many Christians do not believe it is the fulfilment of all religions. These are they who say: "Why force Christianity on the Hindus? They have their own religions and these are better suited to their needs. Let them alone." Such cannot say with an eminent English preacher: "There may be comparative religions, but Christianity is not one of them." They do not believe in Christianity enough to say: "If my religion be true I ought to propagate it, but if it be false I ought to forsake it." They entirely overlook the fact disclosed in another saying: "If my religion be not good for all men, it is not good for any man." Religion by them is taken lightly. Theology is ridiculed. "Practical religion" and social service to them are identical, while the fundamentals of the faith are consigned to the scrap heap. They are strong on physical education, folk and other dances, domestic science and dramatics, but light on the doctrines and beliefs that constitute the foundation of all enduring religious teaching and institutions.

In this connection it is important that students of religious education should be readers of theology while engaged in the process of adjusting the organization and methods of the Church to present-day social conditions. There must be leaders who think conclusively on the motives of missions in order to interpret properly the methods and achievements of missions. The compelling power of a firm belief in the universality of Christianity is beyond measure. The lack of it explains much of the impotency and indifference of the Church in the face of unprecedented opportunity and duty.

The second cause of the indifference which has resulted in an unfinished task, is ignorance of the affairs of the Kingdom. Lacking the incentive to care for those who have not the hope of the Gospel of Christ, the examination by reading, study, and personal inquiry of the enterprise of missions is considered

optional and generally unnecessary by this large unreached class. Such ingrowing Christian lives are tragic and numerous. They resist approach. Their attitude may be attributed to different causes, but materialism and prejudice are chief among them. The personal piety which in the first decade of the last century made conscience sensitive and active, has in recent decades suffered under the growth of materialism. It is significant that the business and professional men of our time constitute the greater part of the host indifferent to missions. So completely have they been absorbed in developing the material resources and wealth of the country that religion has come to be cherished as something for their benefit and not to be given speedily and at any cost to the whole world.

And to a large extent their attitude is determined also by a narrow and unintelligent conception of the nature and methods of the missionary program, to say nothing of its problems and achievements. They have a horror of "proselytizing," and look on missions still as a crusade of preaching, without the comprehensive social application of Christian truth to the life of the people through a hundred different well-developed agencies.

Furthermore, in the churches of which they are a part, personal service in extending Christianity during recent decades, has been limited to a small proportion of the congregations, leaving the preaching of the minister as the outstanding activity. Where this preaching has been concerned with doctrinal questions, and not also with the needs of society for Christ, men have perhaps had just reason for ignorance of the organized work of the Church that has been sustained by the faith and endeavor of the few.

Still another cause of the indifference of the masses of professing Christians concerning missions has been the inadequacy of the literature available for use among the churches. It should be remembered also that it is only within ten years that the leaders of religious education have recognized the subject of missions as vital to its message or methods. These two causes operating simultaneously have resulted in a generation of missionary illiterates who still compose a large part of nearly every congregation.

It is the purpose of missionary education to train and perpetuate a generation of Christians who believe in the teachings of Jesus enough to undertake the service He expected of His followers, through prayer, personal use of time, and consecrated use of money. In other words, missionary education must create a generation of Christians who will make of the Church not a field to be cultivated, but a force to be wielded in the world-wide establishment of the Kingdom of Righteousness.

The nature of this educational effort to transform the missionary character of the church may be characterized briefly as a siege, not an assault, through a long sustained, not a spasmodic campaign. It must be scientific and thorough, not sentimental and superficial. It must be varied as to method and materials, educationally adapted from childhood to adult life to the changing and developing mental and spiritual requirements of those receiving instruction. It must be designed to develop and establish ultimately a character in every Christian whose *natural* expression flows into prayer, service, and giving, and not merely or primarily to extract pennies, dollars, or checks immediately from a church membership to meet a present budget or deficiency. Special and emergency financial efforts there must be. But they should not be considered as a substitute for the processes of education, which from childhood to adult life must be treated as a process in order to highest development of character.

The scope of such an educational effort can also be outlined briefly. It will deal with all lands and peoples, all types of missions, both home and foreign; all ages, both sexes, and every agency in the local congregation. On the objective side of missions it will at some time deal with the motives and methods of missionary endeavor, the native church and ministry, the religions which Christianity must fulfill, the social customs of the people, their needs, coöperation and unity among Christians and other equally important subjects.

The churches of our day are already furnished with potential agencies and leadership for the educational program here outlined. The most important agents, in order, are the parent in the home, the minister in the pulpit and as a leader in planning the activities of the congregation, the Sunday-school with its host

of organized workers, and the men's, women's and young people's agencies.

The methods will include verbal instruction in the home, reading, study, and teacher-training in the church; impersonations, exhibits and other missionary activities of educational character; visits to the church and home by missionaries and other experienced workers; and finally the organization of personal service for others both within and without the community.

Such a scheme of missionary education is practicable, with adaptation, for every church, if there is a leader to introduce and use it. Its aim objectively, is to lead each Christian to fulfil the purpose of Christ in obedience to His last command. Subjectively, its aim is to secure for each Christian and each church the benefits of the full and unending expression of our love for God, for missions is the organized expression of the love of God.

So the benefits of missionary education as a character-building force may thus be enumerated:

1. The development of the spirit of universal sympathy. The work of missions is a standing rebuke to race prejudice and enmity. The need for the education of all in the spirit of missions is shown by the ready use by even our youngest children of the epithets of contempt against the different foreign peoples in our land. The use of such terms involves a tragedy in soul life. What a pity it is that up to eight years of age, because of ignorance of the ways and thoughts of adults, and because of natural instincts, a child will love all people, and then suddenly take on the use of opprobrious terms against the Italian and the Chinese, warping in many cases for life his mental and moral attitude toward the peoples of these races. True benevolence, which consists in thinking well toward all men, should not be confined to the untutored ages of infancy, but by sound religious instruction to the ages of youth and maturity. Missionary instruction is a constant medium of communicating right notions of human relationships according to the principles of Christianity. Race hatred will disappear when the love of Christ for men, on which the work of missions is based, is effectively taught.

2. The constant appeal of missions to do good in personal service and in the use of money is a mighty asset in character-building. This appeal tends to develop a conscience sensitive to human need. It helps to abridge the distances of geography by creating a spiritual neighborhood in which generous service is natural and easy. Selfishness gives way before the spiritual claims of the non-Christians of the earth, when these claims are properly presented.

3. The heroic element in life is magnified. This phase of missionary education applies to all ages, but particularly to the period of the junior and intermediate ages, or among boys and girls from eight to sixteen. The celebration of the centenary of David Livingstone's birth during the spring months of this year well illustrates the value of the heroic element in missionary instruction. Thousands of churches were able to make missions real through the realistic stories of Livingstone's life. The virtues of patience, joyful suffering under countless trials, love for the black men, hatred of slavery, sacrifice of home in order to open Africa to Christ, — these and others were commended afresh to the children and young people of all English speaking nations, molding ambitions and challenging to like unselfish service.

4. The discovery of an ever new field of exploration for believing prayer. Current study of missions provides for the direction of private and organized or concerted prayer, and gives new life and power to all the prayer services of the congregation.

5. The establishment of faith through the unceasing evidences of Christianity. All students of missions come to believe in the power of the Gospel to transform evil life by overcoming good with evil through Christ. To throw the flashlight of current missionary conquests on the more or less confined faith and activities of the average congregation means to give new vision and outlook to every member of it. The evangelizing effect of missionary knowledge and the missionary appeal in drawing young people as well as adults into church membership and active Christian service is but feebly appreciated by many religious leaders. The secret of its power is its invitation to worthy service toward others.

6. The disposition of the minds of all who know missions toward practical coöperation between different Christian bodies, thus laying an abiding foundation for the ultimate unity of the Church. Christians can work together better than they can think together. Furthermore, those who, in the different communions must bear the brunt of the battle of missions, recognize that only by presenting a united front can the victory in any nation be won. It therefore happens that coöperation in the field of hardest service leads to the spirit and practice of coöperation among the supporting churches and administrative agencies at home. Sectarian vision tends rapidly to become broader, and the ground of common service larger, as the common problems, needs, and victories on the fields are made known. Unity will come largely through the coöperation of Christians in the accomplishment of a common task too large for any one communion to undertake. Herein lies the chief value of the interdenominational missionary agencies whose service has contributed so largely to the growth of the missionary spirit in recent years.

In brief, through missionary education, long continued and scientifically adapted to the needs of the local congregation, Christians everywhere may be led into a life of imperial thought concerning the Kingdom and given a purpose to serve, commensurate with the need of the church for consecrated servants. It becomes the sacred privilege and duty of every leader in religious education to foster the adoption of these ideals until they shall be held and observed universally.

HARRY WADE HICKS.

New York City.

SPIRITUAL LEADERSHIP OF THE PULPIT*

In speaking about Spiritual Leadership in the Pulpit it is not at all my purpose to attempt an exhaustive analysis of its elements, and even less to try to point out a "spiritual" path to that leadership in the pulpit which most ministers not unnaturally crave. My purpose is simply to bring to expression certain convictions which doubtless lie in the common mind of all ministers, and to bear witness to ideals which fill the task of each of them with grace and glory.

Now the source of all I have to say is a certain deep and growing conviction of mine; namely, the conviction that the greatest help toward understanding spiritual leadership, lies in trying to understand the spiritual leadership of Jesus. This is not to underrate what may be gained from a study of the spiritual leadership of other men, but to say that the suggestions gained from such study have their deepest significance and greatest value as a kind of commentary upon his spiritual leadership, whose example and gospel have been the greatest personal force contributing to the uplift of mankind. And, out of the inexhaustible treasury afforded by His example, I would select the suggestion arising from the union of the divine and the human in Jesus, as related to His leadership.

When I speak now of the divine in Jesus, I am not thinking of the deity of Jesus. Nor am I raising hard theological questions. I am thinking of His awareness of the Father; I am thinking of His prayers; I am thinking of His sense of the divine meanings of things; I am thinking how He saw the temporal in terms of the eternal, the finite in terms of the infinite; I am thinking of the harmony of His every word and thought with the Father's will; I am thinking how He discovered in the hearts, and in the affairs, of men intimations of the Kingdom of Heaven. I am thinking, in a word, of the spirituality of Jesus,

* Read at the General Association of Connecticut, Hartford, June 11, 1913.

and of the spiritual quality and meaning which this gave to His leadership, who had so many qualities of leadership.

And if the leadership of the pulpit today is to be a spiritual leadership, we need to make what I have called the spirituality of Jesus the pattern of our spiritual lives, and the pattern of all our notions as to what is true spirituality. Whatever sense there may be in which we cannot embody the union of the divine and the human in Jesus, there is a sense, I take it, in which the divine is to be united with the human in all those who today incarnate the spirit of Christ. Who could read in the Fourth Gospel what are called the farewell discourses and prayer of the Master, and not believe that it was the earnest desire of Jesus that His own spiritual life should be shared by His followers, at least much that made His life divine making also somewhat divine all lives of those who are His own.

This is spirituality. Not, as some of our friends appear to think, a mere verbal mastery of the phraseology of the King James version of prophets and apostles so as to pour forth glibly on all sorts of inappropriate occasions a stream of scriptural lingo. Not anything morbid. Not anything abnormal. Not anything out of harmony with all that is delightfully human. True spirituality of the Christlike quality makes one more human; it is a phase of what human nature was made to be. It is just the natural outworking of an habitual awareness of God, and of the habit of seeing life, and all manifestations of life, in relation to one's conception of the Kingdom of Heaven.

But if it was the spirituality of Jesus, which gave to His leadership its spiritual quality and meaning, it was the human in Him which gave reality and power to His leadership. Had it not been for the depth and breadth of His human nature, I cannot conceive of His having become a leader at all. This gave Him His hold on the thoughts of men, His power to appeal to their affections. This enabled Him to sow the seeds of the kingdom throughout Palestine, so that after Pentecost His apostles might reap the results in the forming of the Jewish Christian Church. This enabled Him to win and hold that group of disciples, without whose faith and affection all His work would have been lost. And it is this, the richness of the human in Him,

which wins to Himself the faith and love of Christendom today, giving the spiritual in Him a chance, making possible its vital and saving power.

One aspect of the human in Jesus is the variety of His human interest and sympathies. All kinds of people felt, when face to face with Him, that He understood them, and that He cared for them. Even those toilers, who may not have known of the carpenter's shop at Nazareth, felt instinctively His comprehension of the lot of the laboring man. He numbered among His friends members of the professional classes of the day. Scholars and teachers found in Him an unfailing power to grasp their point of view and to enter into the questions that weighed upon their minds. He was equally at home among the very poor, the moderately comfortable and the wealthy. An ex-grafter and politician loved Him. Military men were His admirers. There were women of the underworld who felt the power of His pure friendliness, perhaps more than one who were saved by this means from a life of shame. Sheltered and cultivated women in elegant homes prized His friendship among earth's fairest gifts. The aged were touched by His gentle consideration. Little children loved to climb upon His knees, and He appears to have been genuinely interested in their games. When people were glad, they liked to have Him with them; He was a wedding guest, and feasts were given in His honor. When people were sorrowful they wanted Him; toward the lonely lot of the widow, toward the sorrows of any who suffered bereavement, no compassion was ever more gentle, no sympathy more genuine than His. People felt that He cared for them, and that He understood them.

When they read the story of that life as it is given to us in the Gospels, the men and women of today feel the attraction of this in Jesus. He gave to His contemporaries, and He gives to us all, the impression that there was no height nor depth of human experience but was matched by something in His mind and heart. We feel that we can have no thought or feeling but lies within the scale of His tender comprehension; and this is why we love to call Him our Elder Brother.

As I look back over my own life, I am sure that those who have helped me most spiritually have been like the Master in this.

They have been people who have made me admire and love them first because they seemed so human. They have helped me in proportion as their natures appeared to contain something to match the thoughts and feelings of humanity.

The thing I mean does not depend entirely on personal acquaintance. Without knowing your name, without ever having spoken to you, the man you feel would be capable of entering into your thoughts and feelings, has a power to appeal to you, and a power to help you spiritually, which is made possible by no other qualities. When I was a student at Dartmouth College, President Tucker took hold of the loyalty of the entire student body with tremendous power; yet I believe that he did not know many of the students well as individuals; but those of us whom he did not know by name felt that he had the capacity to comprehend the thoughts and feelings of us all. His chapel talks were full of spiritual power over us, because there seemed to be in him that which corresponded with our ideals and hopes and ambitions, our burdens and problems and temptations. All the variety of our conglomerate undergraduate experience appeared to us to be matched by the variety of his human nature. To be thus broadly and deeply human, in the variety of our human interests and sympathies, is one of the great essentials for spiritual leadership, and constitutes one of the great ideals set before us in the Master.

Another important side of the human in Jesus is the fineness and purity of His moral nature. Even His enemies could pick no moral flaw in Him. The Sermon on the Mount is universally recognized as one of the greatest treatises on moral distinctions. The Golden Rule is taken as a summary of the moral content of all Christian civilization, and the watchword for the moral progress yet to be achieved by mankind. The worst thing that was ever said of Jesus was to say that He was too democratic in His friendliness.

Sometimes those who covet spiritual leadership are careless about following the Master in His cleanness and straightness morally. Sometimes men in whose natures there is a vein of spiritual earnestness, sometimes men who in some qualities are lovable and admirable, in some human relations are lacking in

ordinary decency. Sometimes they seem to have no suspicion that a simple, homely, moral question has to do with the marring of their humanity, or the spoiling of a wholesome spirituality. I know a minister with some gifts as a preacher, and with many strong points as a pastor, who lacks the ordinary standards of honesty in business matters and in parish methods, and who does not know it, who thinks he is very shrewd, and boasts to his friends of deals that most crooked men would try to hide. I know another minister who told several women in his parish how much better it would have been if he had married them instead of his wife, though in that parish for his wife's sake, the people stood him long after they would have dismissed him, had it not been for her. And that man was a gifted minister in most other ways, except for a certain sentimental weakness with women. One can think of plenty of examples in which the relation of morals to spirituality has not been sufficiently taken into account. And even where there is no marked impurity or dishonesty, there is a large number of persons who think themselves to be spiritual, but who are astonishingly deficient in that consideration for the feelings of others, and that capacity for faithfulness to those who love and trust them, which constitute a department of fine morals. The moral fineness and purity of Jesus must not be overlooked by those who would understand the example of His spiritual leadership.

I have heard men speak as though spiritual power lies only in such things as the emotional depth of the soul life in its communion with God, or the strong conviction that one's views of religious questions accord with the absolute and eternal truth, or the feeling of authority with which one undertakes to teach in behalf of God. This is to put a distorted emphasis upon the so-called spiritual side of the matter, and to forget the relation of the so-called human to the spiritual. A glance back over our own lives and asking who have blessed and helped us in the way of making God more real to us and filling our lives with diviner meanings, will be to answer:— not those have helped us most who have been the surest of the mystical communion of their souls with the Creator, at least not those who have talked most about that, not those who have been the surest that their views

were the absolute and final truth, surely not those who have assumed to have, and presumed upon having, the strongest and clearest feelings of authority over the rest of mankind, but those whose spirituality has not been the less genuine, because it was so often hidden within the texture of their wholesome and beautiful and lovable humanity. It is the mingling of all these things of which I have been speaking which I regard to be the secret of the spiritual leadership of Jesus. The right kind of spirituality gets very human; and the right kind of humanity has to complete itself by being spiritual; and neither means much without the other; and the more they are lost each in the other, the nearer to the ideal, and the nearer to the Christlike is the personality.

I have said never a word up to this point about one important phase of my theme, the matter of expression. The leadership of the pulpit, not of the pastorate, not the degree of leadership enjoyed by any good life, by any good character, is my theme. My thought about this is that the preaching of Jesus was self-expression. When men heard Him who spoke as never man spake, He sometimes expressed the gist of the law or the prophets, but at the same time He expressed Himself. He was always expressing the truth as it was given to Him of His Father, but it was also always so His own as to be self-expression.

The preacher has to make the firm resolve that when he preaches, whatever the sermon may or may not be, it will be the expression of his true and natural self, so that his best and oldest friend could not fail to recognize the identity of the man and the preacher. However diligently one searches for the truths which he proclaims, he is not fit to use them until he has made them his very own. However earnestly one may study all the arts of expression, the goal of his endeavor should be an intelligent and fitting and natural self-expression.

I cannot forbear to say one closing word about the seeming failure and the ultimate success of the spiritual leadership of Jesus. He was the greatest master of the art of self-expression; His spiritual life and His ideal human nature gave Him all qualities of leadership; but nevertheless to all ordinary human

sight His ministry closed in abject failure. Only a handful among the teeming populations of the Roman Empire seemed at all disposed to follow His leadership. How few concrete results He had to show to the eyes of men, who had said so much of the importance of bearing much fruit, that the Father might be glorified! Nothing is more tragic, nothing more pitiful than that sorrowing figure, rejected by those whom He loved inexpressibly, smitten and spit upon and crowned with thorns, and then staggering forth to Calvary, surrounded by a mob who insulted and derided Him. And yet the forces that flowed from His ministry have done more than any other forces for the progress of civilization and the uplift of humanity. "Herein is fulfilled the saying, one soweth and another reapeth." Only one who knows what are the results of any ministry can judge it by its results. In the words of Jesus, "the kingdom of God cometh not with observation."

Sometimes men speak as though the right method and the right qualities are bound to win conspicuous success, sure to bring the sort of results that count in the denominational "Year Book," and the position and income that are an index of one's recognition at the hands of his fellow men. Sometimes it seems to be implied, and I resent the implication, that he who has failed in these things, is a failure in his method or in his moral and spiritual qualities. Such a view of spiritual leadership is to miss the main point in the matter, and to leave out of account the long working of silent and invisible forces in the complicated network of human life. I think of the vast multitude of godly and manly men who have labored wisely and well in the inconspicuous positions. I think of young people who have gone forth from small parishes into the great battlefields of life, some of whom have told me that they got their ideals and their principles from some humble preacher of whom the world has never heard. I think how much faithful work of this kind has gone into the making of America and the making of Christendom.

God forbid that I should depreciate the qualities of those who are our well-known leaders. For their characters and for their skill I would give humble and hearty thanks. But I cannot help

believing that a man's position is partly, though not entirely, an accident, and that to judge a man's work in terms of worldly success is to judge narrowly and confusedly. To judge rightly would be to estimate the spiritual and moral quality of what a man does with the situation which is given to him, and only He who sees all, and knows the end from the beginning can do any ministry exact justice. This, however, does not excuse us from trying to be just in our thought of any man.

To hear some men speak about the task of the preacher, you could imagine them, if they had been contemporaries of Jesus, passing judgment upon Him, and saying: "He has not accomplished anything worth counting; His ministry appears to have been a failure so far as results are concerned; He cannot be very much of a man; He has never held any sort of a position such as would satisfy a man of ambition, and His income can never have been anything worth speaking of." The absurdity of judging Jesus by any such standards, does it not make evident the absurdity of many of our ways of speaking of the servants of Jesus today?

Those, however, who have understood the temporary defeats and the ultimate triumphs of Jesus, are proof against the injustice that judges by what men see, and immune to any lasting discouragement; for they know that, if they are sincere in their spiritual life, and pure in their moral earnestness, and genuine in their love for their fellow men, they have their place in the fellowship that is with the Father and with the Son and with the servants of Christ, and that all their labors count, more than will ever be known in this life, for the consummation of the Kingdom of God, and that their spiritual leadership has the quality of the spiritual leadership of Jesus.

Roger A. Dunlap.

Windsor Locks, Conn.

In the Book-World

There is a revived interest in the Apostles' Creed as well as in the extra-Canonical Christian literature.

One of the latest discussions is by Prof. Johannes Künze of the University of Greifswald, who treats the question of the *Apostles' Creed and its relation to the New Testament.* The English translation comes to us from Prof. George W. Gilmore and is of a high character.

After some preliminary discussion, Professor Künze states the facts in connection with the Apostles' Creed and the Baptismal Confession in the period between 300-800 A. D. From that point he works backward to A. D. 170, then to the Pre-Gnostic Origin of the Baptismal Symbol. He then raises the question of the origin of the Creed in the earliest mission to the heathen. A chapter is given to the Baptismal Symbol and the Pauline and Post-Pauline literature and then the elements of the Creed are discovered in the Primitive Church, arising on the basis of the Trinitarian Baptismal Command.

Professor Künze pursues the historic method, believing that the literary formulations had little to do with the propagation of the ideas contained in the Creed. His assumption is that there lay in the heart of Christendom in its earliest stage, a belief in the Three Persons and that out of that belief grew the confession which is known as the Apostles' Creed. There is no question about the soundness of Dr. Künze's method. The sole question is as to his construction of the history out of the primal facts. The treatment is interesting and will require a re-examination of the subject on the part of many who have preceded along other lines. (Funk & Wagnalls, pp. 176. 75 cts.) E. K. M.

The Conception of the Kingdom of Ends in Augustine Aquinas and Leibnitz is a dissertation for the degree of doctor of philosophy, presented to the University of Chicago by Ella Harrison Stokes. In her use of the expression, "The Kingdom of Ends" means a community whose purpose is the completest possible moral development of its members. Augustine's expression "The City of God" and "The Kingdom of Grace" mean nearly the same. Four chapters are taken up with the discussion of this subject and a fifth chapter considers the relation of the conceptions of these three writers to the ideas of Kent. In each case the investigator has made a thorough study of the conditions of society in which these men lived and thought, showing how their conceptions of the kingdom of ends was related to their times. A valuable part of the dissertation from the historical point of view is the presentation of the

attitude of these philosophers toward the social institutions of their times and their ideas of the changes which ought to be brought about. Each of the five chapters closes with a careful criticism, giving the merits and defects of the views held by the different men. (University of Chicago Press, pp. 129. 75 cts.) C. M. G.

To examine in detail *The Chronological Teachings of the Apostolic Fathers* is the purpose of Mr. A. A. Stark in his Doctorate's Thesis. These writings are placed in three groups. In the first, God the Father is Central, in the second, the personal Christ, and in the third, the cosmological function of Christ. The material is definitely distributed and properly pigeon-holed. Everything is determined to a fraction. The result of the dissection and distribution is a lifeless grouping of *disjecta membra*. The author means to be orthodox and expresses no startling opinions. (University of Chicago Press, pp. 60. 75 cts.) E. K. M.

The present interest in Mysticism has led to the production of a large literature on the subject. Much of this is of only passing interest and importance. This cannot be said of Rev. W. K. Fleming's *Mysticism in Christianity*. There has been a demand for a book presenting the history of Christian Mysticism from the time of the New Testament to the present, and this work fills the need better than anything that has previously appeared. No one could expect any man to have a first-hand knowledge of all the sources necessary for the production of such a work, nor does Mr. Fleming lay any claim to such knowledge, but he has a remarkably good acquaintance with the writings of the men who have made studies of the sources. He has a peculiar skill in presenting that which is characteristic in each period and in placing before the reader the central thought in the teaching of the different mystics. His treatment of Eckhart is a fine illustration of this fact. (Revell, pp. 279. $1.50.)
C. M. G.

Dr. Kaufman Kohler is perhaps the leading representative of Reform Judaism in America. His education began under the strictest orthodox surroundings but in Frankfurt he came under the influence of Abraham Geiger, and eventually adopted the advanced critical views of the Graf-Wellhausen school. He attended the universities of Munich, Berlin, and Erlangen at a time when orthodox Judaism applied to the university the words of Proverbs in regard to the strange woman, "None that go in unto her return again." After completing his education, he migrated to America, where he became rabbi of a synagogue in Detroit, and afterwards in New York. In 1903 he was called to the presidency of the Hebrew Union College in Cincinnati. During his entire career, Dr. Kohler has been identified with every progressive movement in Judaism. He has contended for the abandonment of the ritual food-regulations, for the use of English in the service of the Synagogue, for the observance of Sunday as a day of worship, for freedom of thought, and for the historical interpretation of the Scriptures.

The attainment of his seventieth birthday is celebrated by the publication of a volume of *Studies in Jewish Literature*, written by friends and

pupils of the distinguished rabbi. The biographical sketch by his son gives an interesting account of the leading incidents in his father's career. The second paper by Rabbi D. Philipson on "Kohler as a Reformer" is really a history of the Reform-movement in Judaism in Germany and America during the last fifty years. The third article by Prof. David Neumark on "Kohler's Systematic Theology" is a valuable exhibition of the doctrines of modern liberal Judaism. The remaining articles are careful studies by distinguished Jewish scholars. Some of them represent the more antique type of Jewish learning, such as Bacher, on "The Halacah of Moses from Sinai"; Elbogen, on "The Old Jewish Liturgy"; Hirsch, on "Luzzato's Path of the Righteous"; Krauss, on "The Marriage between Uncle and Niece"; Mattuck, on "The Levirate Marriage in Jewish Law"; Poznanski, on "Allegorical Exegesis among the Karaites"; and Schechter, on "A Midrash Fragment." Other articles deal with problems of Old Testament criticism, and are of interest to the Christian scholar. Such are Buttenwieser's article on "The Importance of Zachariah"; Englander, on "The Exodus"; Frisch, on "The Reformation of Hezekiah"; Lauterbach, on "The Sadducees and Pharisees"; Margolis, on "Joshua 4:4 in the LXX"; Morgenstern, on "Genesis XIV." Still other articles are of interest to the Christian reader on account of their revelation of the spirit of Reform Judaism. Such are Enelow's article on "The Struggle for Inwardness in Judaism," and Grossman's article on "Principles of Religious Instruction in Jewish Schools."

Taken as a whole this volume is a most interesting exhibition of the spirit, aims, and achievements of modern liberal Judaism. (Berlin, Georg Reimer, published in the U. S. by G. E. Stechert, pp. vi, 301. $2.25.)

L. B. P.

There is much historical work which consists in correcting the estimates that have been held about great men. Much of this is of such a nature that the weaknesses of the popular heroes are exposed. In the interest of historical accuracy this kind of exposure is necessary. Mr. George L. Clark has performed a much pleasanter task in presenting to us *Silas Deane, A Connecticut Leader in the American Revolution.* The reputation of Deane has always been under a cloud because certain actions and letters were misunderstood. Mr. Clark has made an effort and a very successful one to remove this cloud. Deane was no doubt hasty and injudicious and smarting under the injustice which was done him. By a careful study of original documents Mr. Clark makes clear the circumstances under which these misapprehensions arose and shows to us that Deane instead of being a traitor was a true patriot whose deeds deserved the gratitude of the country he served. The work is interesting throughout and presents to us a man struggling against misfortune, giving his best services to the Americans in the darkest days of the Revolution. (Putnam, pp. 287. $1.50.) C. M. G.

The Universities of Oxford and Cambridge have been curiosly identified over a long number of years in a series of composite volumes in the

field of theology, some of which have been of extreme importance and others of which have made only a very slight impression upon current thought. None of the recent volumes has had any such influence as that exerted by the famous volume, "Lux Mundi," which came out under the editorship of Bishop Charles Gore. The latest of these volumes is entitled *Foundations,* and is described as "a statement of Christian belief in terms of modern thought." Seven Oxford men have contributed nine articles to this volume. The men who write are on the sunny side of life and have entered upon the task with enthusiasm, though not without very careful co-operation in the preparation of the several essays included in the volume. The most important subjects which are discussed are those taken by Mr. B. H. Streeter, whose essay of over 70 pages on "The Historic Christ" contains a great deal of valuable matter. His estimate of the significance of the new interest in the eschatological element in the teaching of Jesus is characterized alike by penetration, critical skill, and sobriety of judgment. Mr. Temple, headmaster of Repton, one of the famous boys' schools of England, has for his subject, "The Divinity of Christ." Here again we have boldness, considering the source of the essay, in dealing with the classical attempts to solve the mystery of the Person of Christ. Perhaps Mr. Temple has not done full justice to the categories with which the Greek fathers worked. To insist that they dealt with the problem wholly from the point of view of the conception of substance is only true in a sense. There are many indications that, while that idea did limit their thought, it did not wholly exclude the influence upon their constructive work of certain other conceptions more closely interwoven with our modern idea of personality. The fact is that the course of argument down to the Decree of Calcedon had for one of its main and most startling results, the discovery that the category of substance will not explain the mystery of the Divine Person. The Decree of Calcedon has not yet had full justice done to it, owing to the fierce assault which has been made upon it by the large majority of modern theologians. It is true that the two-nature hypothesis may have to go, but it is not true to insist that the theologians of that period were unaware of the fact that they were dealing with that which involves other ideas than that with which Mr. Temple seems almost wholly to identify their thought. It is rather interesting to discover that when this writer comes to what he calls "an attempt to restate the fact," he comes perilously near to a reconstruction of the ancient idea of substance under a new term. When he says that Christ is to be conceived of as simply man (page 253), and that His humanity includes that of all men, we begin to ask ourselves what humanity means when thus hypostatized.

Mr. Moberley's essay on the "Atonement" is a very interesting restatement of the famous book written by his father, entitled "Atonement and Personality." It labors under the limitations of that book, and yet partakes of some of its excellences. It is a very curious fact that in the theory which in this essay is worked out in connection with the idea of a vicarious penitence which Christ is supposed to have offered on behalf of all men, our author is echoing his father. Yet neither father nor son has confessed any debt to the first man who elaborately and power-

fully stated and developed this very conception. The famous Scottish theologian, Campbell of Row, ought to have full credit for the great and pioneer work which he did on this subject in his famous book on the Atonement.

The essay on the Church is also by Mr. Temple and is followed by a discussion of the principle of authority by the Rev. A. E. J. Rawlinson. These two essays, luminous as they are and remarkable as they are for the advance which they indicate in the sympathy of their authors with the position of Free Church theologians, yet fall short of a complete grasp on the essential idea of the Church which must emerge before real reunion can take place. We are thankful for all progress in this direction, and these essays no doubt indicate progress. But the theologians of the Anglican Church have something further to do on this subject. They must not leave it to the shallowness of the old broad church conception to work out that idea of the Church which lay behind the New Testament and which we may modestly say has been more powerfully grasped by other theologians than those of Oxford and Cambridge. (Macmillan, pp. xi, 535. $3.50.) W. D. M.

In a book, entitled *Present Day Conservatism and Liberalism,* Dr. James G. Butler presents us with a criticism of certain tendencies in current theological thought. Dr. Butler writes with ample knowledge and in a vigorous style. With the main trend of his intention we may be in sympathy, and yet very earnestly deprecate the method and spirit in which his contentions are set forth. The book is not without signs of a certain breadth, for the author, yielding to the pressure of facts around us, goes so far as to insist that "the elements and substances of a living productive Biblical creed" are (1) "the three-fold work of Jesus Christ, the Eternal Son, and the two-fold agency of the Eternal Spirit; (2) the corresponding conditioned action of the human spirit in repentance toward God and faith in the Lord Jesus Christ" (page 7). If Dr. Butler reasoned to its fair conclusions the idea that the modern Church must establish itself upon so brief and comprehensive a confession, his spirit and attitude toward those who are able to make this confession and yet differ from many of the characteristic positions of traditional theology, would have to be changed. Our author is unfair in two ways: (1) In unfair descriptions of the position which some of his opponents occupy, as when (page 3) he persists in saying that President Francis Brown of Union holds that the creeds were formed by "a fortuitous concourse of many units." The slur in this characterization is obvious, but it is not a true description of Dr. Brown's position. A later passage shows that the author is apparently quite unaware of the subtle interactions of creed and experience, especially when he says that "of necessity the creed alone furnishes the ground and the means of the experience." It would be impossible to prove this if one were thinking of the actual documents known as the creeds and confessions of the Church. That they alone have given rise to Christian experience is absurd. This must be insisted upon even by those who, like the present reviewer, insist upon the permanent value of creeds in the life of the Church. (2) Another form

of unfairness becomes visible when we find Dr. Butler describing the sources of modern unbelief, and then attributing the substance of that unbelief to men like Dr. Lyman Abbott and Dr. William Adams Brown. It is true that a certain phase of the theory of evolution has led to the denial of the supernatural. It is true, also, that the method known as Higher Criticism has some relations in the history of its development to each of these two conceptions, evolutionism and anti-supernaturalism. But it is not a fair argument to insist that all the conclusions of radical criticism and unbelieving evolutionism must be accepted by or attributed to such writers as we have named. It is true that the Church is in the midst of one of the greatest periods of controversy. The forces that make against faith are mighty indeed, and every book that earnestly seeks to establish faith must be welcomed. But books like this are only a hindrance and no real help to the solution of the problems before the Church. Their method of argument is wrong. (Sherman, French & Co., pp. 122. $1.00.)

W. D. M.

One more and a very interesting contribution to the literature connected with the reconstruction of theology has appeared, in a volume entitled *Social Idealism and the Changing Theology,* by Prof. G. Birney Smith of the University of Chicago. The volume consists of the Nathaniel William Taylor Lectures delivered before the Yale Divinity School in 1912. The subtitle describes it as "A Study of the Ethical Aspects of Christian Doctrine." Dr. Smith's hopeful view of the situation may be given in the following words: "The moral vision is already becoming clear. The intellectual understanding of the new age is being completed. The religious interpretation of the new insight must speedily follow if Chistianity is to fulfill its destiny (p. 155)." It is refreshing to have a discussion of this subject by one who is amply furnished with historical learning, and we may congratulate the author on having made an interesting and suggestive contribution to the task of reconstruction. Yet, alas! what he has done is only to prove once more that reconstruction is necessary and to describe some of the instruments which must be used. The volume is as far as any other from giving any real light upon the actual theology which is to arise from the use of modern instruments. The disintegration of the old standards of doctrine and of ethics is described vividly and in many cases with true insight into historical movements and their significance. At too many points to be cited here one has noted judgments of the historical situation on which one would be inclined to differ or else to express them in a modified form. Even in regard to the New Testament, one questions whether it is fair to describe the rise of Apostolic ethics as due to a "separatist attitude" in distinction from what is called "The genuinely human sympathies aroused by discipleship to Jesus" (page 10). One fears that the author has fallen to the temptation of exaggerating the facts in the direction of one's own interest when he speaks of "the warm personal interest which Jesus showed in all human enterprises" (page 8). It would not be easy to justify that statement from the Gospels, but it is a *façon de parler,* which too many who are interested in the social side of theology are

apt to employ in relation to the Founder of Christianity. The influence of an apocalyptic view of history upon the development of theology and ethics is frequently referred to and described by Professor Smith. Undoubtedly we have recently learned a great deal on this subject, which was ignored by our predecessors, but one can see even in Professor Smith's descriptions a tendency either to over emphasize the extent of this influence or to minimize the value of it. That the human conceptions of the future must always influence conduct goes without saying, and the apocalyptic view had virtues not possessed by the heathen view, even though it contained many elements which time has gradually been eliminating from the imagination of the Christian world. Professor Smith writes with eloquence on the surprise with which the modern Church finds itself faced by what he calls "the extraordinary awakening of the social conscience." The awakening of this conscience is again a phenomenon not easy to describe accurately and yet easy to misrepresent both as to its origins and as to the directions of its movements. There is probably nothing more confused at the present moment than the modern social conscience, just as there is nothing more confused than the modern conception of evolution. That the social conscience has entered upon a new phase in its history is apparent, and the Church must reckon with its deliverances. But the one fundamental question before us is whether the Church is bound to accept those deliverances. In the latter part of his volume, Dr. Smith discusses the relation of modern scientific method to religious assurance and theological reconstruction. One notices with interest and would like to ask many questions concerning his position that the employment of scientific method has destroyed or is destroying the possibility of affirming the unchangeable truth of certain doctrines. "The assurance of the scientist rests on the possibility of verifying or of revising all doctrines by the use of exact methods of research" (page 167). The true seeker after religious assurance and after religious truth must not think too much or be too anxious, we are told, concerning conclusions. "If his methods be correct he need not fear for the results" (page 171). He urges that we should not use the scientific method in order to "establish an absolutely true and unchanging system of theology." We should be far more earnest about securing a reliable method than about the results to which that method must lead. I frankly confess that this may slightly misrepresent Professor Smith's position, but, if I do, it is due to the insecurity and indefiniteness which must characterize the position of one who emphasizes method at the cost of result and who urges the mastery of a scientific instrument while he deprecates too much confidence in the permanent value of the truth which is hewn out of the great material presented to the student by his instrument of precision. There is some confusion here which seems to me to infect a great deal of current and fluent writing about the relations of scientific method to faith, of creed to life, of dogma to experience; and I fear that Professor Smith has not thrown fresh light upon this region of confusion. In the few pages which contain any suggestion of the direction towards which theology is changing, as Professor Smith sees it, and would wish it to change, there is not room for very clear or full statement of his position.

The ethical transformation which is made the subject of the concluding lecture is an idea with which we are all, of course, in deep sympathy; but when it is brought to bear upon such questions as those of miracle and of the Person of Christ, not much is to be said for the result. After all, one feels it will not do to reconstruct Christian theology by tacitly assuming that its fundamental positions were wrong from the beginning or that we restate Christianity adequately when for the Incarnation we are content to speak of the Spirit of Jesus. (Macmillan, pp. xxvi, 251. $1.25.) W. D. M.

In *The Church Universal* we have "A Restatement of Christianity in Terms of Modern Thought," by Rev. J. J. Lanier, B.D. The volume consists of the second series of "The Reinicker Lectures" which were delivered by the author at the Virginia Theological Seminary in 1910. The aim of the lectures is admirable in that they seek to define the nature of the universal Church, and to discover the secret of that unity for which so many true hearts are earnestly praying and working. Dr. Lanier thinks along original lines and writes in a clear, vigorous, and often eloquent manner. It is interesting to find that he risks all upon a theory of the Church which involves a definition of its sacramental system. Interpretations of the Sacraments have for many centuries been the battle ground of theology and dividers of the Church, but Dr. Lanier believes that by presenting a philosophy of sacramentalism that shall speak the language of modern science and philosophy, reconciliation, rather than division, may be achieved. It follows naturally from this that Dr. Lanier should believe the Protestant Episcopal Church to be the one body of Christians in this country whose mission it is to re-unite the broken fragments into a comprehensive unity (pages 255-6). It is an interesting question whether, in the end, Episcopacy may not be found the most convenient and therefore the necessary form under which the reunion of Christendom may take place. But Dr. Lanier and all the others who believe that that event lies in the future ought to be warned that Episcopacy will never become the basis of reunion if it is also made the basis of a sacramental theology. The sacramental teaching of the New Testament, and of the early church, does not rest the validity of any sacrament or act of grace upon a method of church organization. Only in so far as the Episcopal functions become separated from the question of the validity of the Sacraments will the Episcopal method of government have a chance of becoming the point of union. Dr. Lanier's lectures are written in an admirable spirit, and ought to be welcomed by all students of the problem of reunion. (Macmillan, pp. vi, 264. $1.25.)
W. D. M.

Mr. Lawrence J. Henderson, assistant professor of biological chemistry at Harvard, has put out a book, part of which was delivered as Lowell Lectures in Boston, which deals with *The Fitness of the Environment.* The major part of the volume is the elaborated effort to show both that the environment of organic life is fitted to its support and development, and further to indicate that no other environment could fit

life as the existing environment does. It has, also, the, relatively incidental, purpose of showing the inefficiency and needlessness of the theory of vitalism to explain life, since it can be explained, from the viewpoint of science, in terms of mechanism. It would appear that the author has been led to give his book its present form by the machinations of that *enfant terrible* of evolutionary terminology,—"the fittest." He is insistent in holding the "scientific point of view," which, he makes correctly clear, is that of the exact description of well-ordered facts. From the point of view that life can be described mechanistically, and that science is the record of facts, there seems to be no more need of an "argument" for the "fitness" of the observed relation between the organic and the inorganic world, than for the "fitness" of the relation of atomic weights to atomic volumes in order to produce the curve depicted on page 11. If the survival of certain organic forms is due to their adaptation to their environment, it would seem to be tolerably self-evident, without elaborate demonstration, that the environment is "fitted" to these forms; since, from the "point of view of science," the only ground for judging that either is "fitted" to the other is the observation of their constant coexistence. In fact, from this exclusive point of view, "fitness" and constant coexistence are identical terms. We had naïvely supposed the science of the twentieth century had succeeded in shaking itself free from the self-contradictory implications of the word "fittest" which was the bone of contention during the last third of the nineteenth century. We had imagined that men of science would insist, in the interest of clarity, that fitness to survive is shown only by surviving, and that the "survival of the fittest" means simply the survival of that which does survive. The telic element must be eliminated from true science, and when that is done, the "reciprocal fitness" of the organic and inorganic, so far as observed facts go, is quite evident. In fact, it would appear to be a truism of the same sort as the "reciprocal fitness" of hydrogen and oxygen to combine into water. It would also seem pretty obvious to assert that *if* life is to manifest precisely the phenomena it exhibits to us, and in fact is expressible as to its essential nature in terms of physics and chemistry, it must have the environment it now has, provided, as our author supposes, present knowledge of the physical constitution of the world is reasonably complete. It "must" simply because of observed "reciprocal fitness." Moreover, it would seem clear that any efforts of "vitalism" to justify its existence by showing how its processes are expressible in terms of mechanics, are suicidal. Accordingly, we see no special reason to dissent from our author's words near the end of his book: "At length we have reached the conclusion which I was concerned to establish. Science has finally put the old teleology to death. [Shades of Darwin please take notice.] Its disembodied spirit freed from vitalism and all material ties, immortal, alone lives on, and from such a ghost science has nothing to fear. The man of science is not even obliged to have an opinion concerning its reality, for it dwells in another world where he as a scientist can never enter" (page 311). This statement, when shorn of its rhetoric, simply means that the man of science may deliberately, and quite properly, insist

on a particular method of approach and a specific object of knowledge. His method, that of sense experience; his object, mechanically expressible realities and their orderly relations. This is a great sphere of intellectual activity and Professor Henderson seems at home in it. What astonishes us is that such a tremendously sophisticated scientist should devote the major part of a book to the massing and grouping of scientific facts in order to show how, in a thoroughly telic sense, the environment is "fitted" to the organism. The ghost of teleology still walks. However he may try to seclude himself, the man of science finds the world of ideals still impinges on his world of mechanically-related facts and gives to them their significance. Like most writers on this general theme for the last fifty years, our author has a reference to Bacon's unfruitful teleological vestals. We would venture to remind him that a mechanical Crusoe is no less unfruitful, and to thank him for a book which, in spite of its frequent parenthetical insistence on the scientific point of view, is an interesting proof that the scientist feels this, even when denying it. (Macmillan, pp. xvi, 317. $1.50.) A. L. G.

Dr. William Seneca Sutton, dean of the department of education in the University of Texas, has selected from papers and addresses on educational topics certain ones which he has included in a volume to which has been given the title, *Problems in Education*. His lifelong experience in the field of education gives weight to anything he may say on this theme. The range of topics is very wide, touching the fields of the history, theory, and practice of education. Among the subjects are, "The Education of the Southern Negro," "Educational Principles Applied to the Sunday-School," "Christian Education in the Twentieth Century," a very careful paper on the "Organization of the Department of Education in Colleges and Universities," and an interesting discussion of the "Unification of College Degrees." Of a different character are the papers on the relation of Herbert Spencer and William T. Harris to the work of education. Most of the papers show, as they should, the influence of the author's position in a relatively new university in a comparatively new state, beset with the practical problems these conditions have created. It is especially interesting to one in New England to observe how different both the problems and their proposed solutions are, for the most part, from those which arise from and fit our historical situation. (Sherman, French & Co., pp. 252. $1.35.) A. L. G.

The Open Court Co. has supplied for ready use an excellent edition of La Mettrie's *Man, a Machine*. The volume contains the French text with a careful translation together with extracts from the author's "Natural History of the Soul," which bear on the positions of the larger work. To it are appended appendices and notes critical and historical so that the work as a whole gives one and provides one with the material for studying this brilliant and interesting example of the materialism of the eighteenth century. The translation and notes are by Miss Gertrude Carman Bussey, the latter being readaptions from material contained in her thesis for the Master's degree at Wellesley College. The work has been reviewed by Professor Calkins, with the critical advice of others.

Miss Bussey is to be congratulated on an excellent piece of work. (Open Court Co., pp. 216. $1.50.) A. L. G.

A brief paper entitled *The Place of the Church in the Work of Social Betterment,* by Professor Hill of the McCormick Seminary, presents in a fresh and well-balanced tone the relations of the Church to the work of social betterment. A brief historical sketch of the social services of the Church is followed by a discussion of three ways in which the impact can be made most fruitful.: First, through individual lives regenerated for social devotion; second, the training of men for the tasks by the ministries of worship and inspiration; third, by the inculcation of principles and the recognition of needed readjustments. The paper suggests the folly of much indiscriminate arraignment of the Church for not doing everything that needs to be done in social service, and vindicates the mighty influence she has always exerted, and the larger part she must yet play without abandoning her central and spiritual mission. (Presbyterian Board of Publication, pp. 29. 10 cts.)

An interesting volume on the life behind the bars among the criminal insane is *The Walled City,* written by Dr. Edward H. Williams, who has had wide experience as a physician in two institutions in the East, and who has been professor of pathology in a Western university. It is a book unlike many of its kind, written out of expert medical knowledge and yet free for technical scientific disquisition. It is, therefor, apprehensible by the average reader, and is full of information regarding denizens of the "Walled City." The author discusses some psychological types, the social gradations maintained by the insane on grounds of criminal aristocracy, their views of law and order, their play and recreations, certain dangers in dealing with them, certain traits which make for betterment, etc. He discusses some injustices of prison management, and some of the effects of good government and of kindness in dealing with insane delusions. The book is filled with concrete instances from the author's knowledge, and one's attention and interest are held by the curious facts cited. Many questions popularly asked by the inquisitive laymen are here answered, and information is furnished which will cause surprise to us who are ignorant of what goes on within the confines of the "Walled City." The book contains much to amuse, and depicts certain pictures which relieve the gloom of life for a worker among this class. Many stirring recitals of attempted escapes and of the law's outreach in detection are found here. Only an expert could express an opinion on the scientific value of the book, but to the general reader it has much to interest and instruct. (Funk & Wagnalls, pp. 250. $1.00.) A. R. M.

In further pursuit of their effort towards moral training by means of a series of literary and ethical readers ("The Golden Rule Series"), Drs. Sneath and Hodges have published a handbook entitled *Moral Training in the School and Home.* It disclaims being a treatise on ethics. Its eye is fixed upon the concrete and practical situations of a child's daily life in the first eight grades of the primary school, and it works towards definite conditions and definite virtues. The chapters deal in

turn with bodily, intellectual, social, economic, political, æsthetic, and religious life. The virtues are arranged under each main theme in chronological schedules, and each major division is supplemented with elaborated references to the literature gathered in the series above named.

One revolts at the surfeit of artifice in the effort to distribute the virtues through the eight grades in a time schedule; and at the slovenly inexactness in the use of words by which virtues are defined. (Macmillan Co., pp. 221. 80 cts.) C. S. B.

The Report of the Proceedings of the Second Quadrennial Council and also the volume containing the principal papers and addresses have been published separately — one giving the business of the meeting, and the other the principal literary contributions. This separation is a valuable picture of this year's report and obviates confusion.

The title of this volume is *Christian Unity at Work.* Its distinguishing feature is that instead of discussing the general problem of Christian union in its theory, the Federation of Churches gives us some account in this volume of things actually doing which indicate practical progress. The Federation is evidently giving its attention to certain possibilities along these vital lines, shows the slow but sure progress that is making, proves to the churches that the movement has passed beyond the first period of needed experiment and vague hope to the more humble and constructive period of doing certain feasible things. The volume is a practical answer to many who thought the scheme was an unpractical dream, and an assurance to others that the great body is passing beyond the era of talk, however eloquent, and is getting into working order. So vast a task must needs move slowly, but that it is moving along many lines with practical efficiency is the good news of this important report. It is the book of results up to date, which we have been earnestly awaiting. If one wants information as well as inspiration, he will find it here. The contents cover essentially two main divisions: First, "Christian Unity in the work of the church at home and abroad"; and second, "Christian Unity and the Social Order." Six specific fields are discussed in the first section, and ten in the second. As most of these addresses are the reports of chairmen of special committees, they have the backing of large bodies of influential men who have been discussing and investigating for several years, We wish that the names of these committees at least had been published in the volume as well as in the pamphlet on business proceedings. It is felt in reading this book that we are at the beginning only of a mighty task. But the strong yet patient note of all the speakers indicates that the Federation of Churches is an undismayed body sure of larger fruits in the immediate future. (Federal Council, pp. 291. $1.00.) A. R. M.

Miss Annie L. A. Baird, missionary of the Presbyterian Board in Korea, has given us in a small volume some *Inside Views of Mission Life.* They are presented with the courage, cheerfulness, consecration, and purposefulness which those familiar with the work of foreign missions have come to take for granted on the part of missionaries. The book is evidently designed for the double purpose of letting the public see

how a missionary views the work, and how its everyday concerns are administered, and also to let prospective missionaries attain an understanding of the nature of the task to which they are to address themselves, and the true temper in which it must be undertaken and carried on if it is to be successful. One lays down the book with a thrill of thankfulness that such men and women are carrying on such a work in such a spirit. (Westminster Press, pp. 138. 35 cts.) A. L. G.

The Pilgrim Press continues to publish in dainty pamphlets enclosed in envelope to match cover, and in general get-up suitable for small gifts, papers and addresses of good quality. Among these is *The Genius of the Pilgrim,* by Dr. Geo. A. Gordon, and *To Little David of Smyrna,* by Wm. Allen Knight. These sell for 25 cents. The same company issues a Christmas play by J. Edgar Park, entitled *The Dwarf's Spell.* The cover and margins are illuminated with holly and Christmas candles and other seasonable emblems, which are not only tasteful, but most comfortably suggestive during the heat of early July. We will not pass judgment on the play itself, except to say that its lesson is excellent, and to guarantee that, unless it be by contrast, it will not prove an incitant to the vaudeville theatre. It is designed for use at the Christmas festivals of churches and the price is 50 cents.

The Presbyterian Board of Publication prints from time to time small pamphlets designed to be of service for the purpose of instructing members of the church, and especially the young, in the doctrines and practice of that church. The price ranging from two to fifteen cents, but for the most part at ten cents. Some of these are, *Coming to Communion,* by Chas. R. Erdman; *Meaning and Forms of Water Baptism,* by Henry V. Clark; *The Deacon and His Office,* by H. P. Ford; *Home Training in Religion,* by A. H. McKinney; *Address to Young Converts,* by A. J. Brown; *The Intermediate Catechism.* It is a wise thing for the church to put such means of instruction within reach reach of its fellowship.

Among the Alumni

NECROLOGY 1912–1913

Death has during the past twelve months been busy with our older alumni, four out of the six whose deaths we record having graduated from the Seminary more than fifty years ago.

The first to be mentioned was Jacob William Marcusson, who died at Lagrange, Ill., April 2, 1913. Mr. Marcusson was of foreign birth, having been born in Scalot, Galatia, Austria, July 11, 1826. He graduated from Williams College with the class of 1852, and from this Seminary in 1854. The same year he was ordained in Wethersfield, Conn., and entered upon missionary work to the Jews and Greeks, serving under the church of Scotland. He was stationed at Constantinople and Salonica, and remained in this work until 1862. In 1872 he was installed pastor at Lyndonville, N. Y., going six years later to Barre Center, and removing thence to become pastor of the Presbyterian Church in Holly, N. Y., and later in Brooklyn. From that time on Mr. Marcusson served in various pastorates throughout the eastern and middle western states until 1881, when he removed to Chicago. At this time he retired from active pastoral work, though he devoted a large share of his time to the support of the Chicago Hebrew Mission. In 1891 he removed to Lagrange, where he resided until his death.

Mr. Marcusson was married in 1859 to Julie Lavinia Beringer and he is survived by her and by two sons, Dr. William B. Marcusson of Chicago and Henry H. Marcusson of Lagrange, and also by one daughter, Mrs. Julie M. Way of Lagrange.

In the same class with Mr. Marcusson was Henry Martyn Parsons. He was born at East Haddam, where his father, Rev. Isaac Parsons, was pastor forty years. He graduated from Yale in the class of 1848 and it was not till six years later that he completed his studies in the Seminary. Immediately on graduating he was called to the important pulpit of the First Church of Springfield, Mass., whence he removed after an influential pastorate of sixteen years to the Union Church, Boston. In 1876 he

became pastor of the Olivet Church in the same city, but after a single year of service he accepted a call to the La Fayette Street Presbyterian Church in Buffalo, N. Y. In 1880 came the summons across the Canadian border to the Knox Presbyterian Church of Toronto. For twenty-one years he served this church and then remained associated with it eleven years longer as pastor emeritus. Dr. Parsons was a man of commanding personality, and great power in the pulpit. Throughout his life he was a stalwart defender, without compromise, of the faith once delivered to the saints. He was greatly beloved for his enthusiastic and sympathetic temper, as well as respected for his intellectual capacity.

He was twice married, once in 1855 to Miss Mary Elizabeth Dudley of Richmond, Va., and again in 1876 to Sarah Johnson Adams, Camden, Me. He is survived by his widow and by two sons and three daughters. His youngest daughter is the wife of Dr. John Timothy Stone of Chicago, moderator of the Northern Presbyterian Assembly.

January 3, 1913, there died in Minneapolis, Minn., Samuel B. Forbes, well known for many years to the whole Congregational fellowship as treasurer of the National Council, and to those living in Hartford as a long resident in this city and vicinity.

Mr. Forbes was born in Westboro, Mass., in 1826. In his youth he received the training of a carpenter, but feeling the call to the ministry he entered Williams College with the class of 1855 and graduated with high honor. He completed the theological course at East Windsor Hill in two years, and immediately accepted a call to the First Church in Manchester. Infirm health forced him to give up his pastorate in about a year and he removed to West Winsted, where he took up his carpenter's trade and accumulated a small fortune. Here he became prominent as an advocate of temperance, and continued to be influential throughout the state in this cause. In 1881 his health had so far improved that he was able to return to the ministry, when he became pastor of the Second Church of Rockville. He remained there till 1888. In that year one of the churches in the town burned down. Mr. Forbes at the time was in Europe. In order to promote the project, which was successfully carried out, of uniting the two churches, he handed in his resignation. He made his home in Hartford, and soon interested himself in what was then the young church on Wethersfield Avenue, which was a home missionary enterprise. This he brought to self-support, and was its pastor for eleven years, remaining associated with it as pastor emeritus for a number of years. For some four years his home had been

with his daughter, first in Pelham, N. Y., and afterwards in Minneapolis.

Mr. Forbes was thrice married, in 1846 to Emily J. Guy of Hopkinton, Mass., in 1857 to Lucy S. Ellsworth of South Windsor, and in 1867 to Cornelia Beardsley of Winsted, Conn. He is survived by the latter and by a son, living in Rochester, N. Y., and a daughter in Minneapolis.

Mr. Forbes was a trustee of this Seminary from 1881 to 1892. He was much respected for his sound judgment, firm convictions and genuine ability.

Mr. Forbes passed his whole ministerial life within the borders of Connecticut.

Mr. Lyman Bartlett of the class of 1861 was for more than thirty-five years a missionary of the American Board in Smyrna, Turkey. He was born in North Hadley, Mass., and graduated from Amherst College in 1856. He was for two years, between his college and seminary course, a teacher in Williston Seminary, and he entered the Seminary to graduate in 1861. He began his ministerial work in this country, going from the Seminary to Morrisville, Vt., where he remained till 1867. In that year he was appointed to the Western Turkey Mission, and was stationed successively at Caesarea and Smyrna. He remained in the service of the Board till 1904, retiring then on account of ill health. His wife, to whom he was married in 1857, died in 1892. On retiring, he lived in Sringfield with his daughter, Miss Cornelia Bartlett, until about four years ago, when they went to Pasadena, Cal., where he died October 13, 1912. Mr. Bartlett was a man of earnest spirit and evangelistic temper. As a touring missionary he proved himself especially resourceful and successful.

John Montgomery, of the class of 1884, was born at Jersey Cove, Nova Scotia, September 7, 1855, and died at the place of his birth, May 1, 1913. His education was in the common schools, followed by a course in the Academy in Sidney, N. S. During and after his academy course he taught school and came to Hartford in 1881. After graduation he went to Lonsdale, R. I., where he gathered together what was at first a small Presbyterian church. In five years a building was completed and paid for, and in that place he remained throughout a pastorate of seventeen years. His own infirm health and responsibility he felt for the care of his aged mother compelled him to give up his pastorate and return to Jersey Cove, though he has preached as occasion called for his services. During the last two years he was a great

but most patient sufferer. He is survived by his mother and sister.

Mr. Montgomery was a faithful follower of his Master, and is remembered by those who knew him as possessed of a very unusual knowledge of the Bible, extended portions of which were stored in his memory to be brought forth with aptness to the occasion.

Alfred Tyler Perry, of the class of 1885, died at his home in Marietta, Ohio, October 18, 1912, immediately after his return from a trip to the East, where he had attended various large educational and religious gatherings. He was born in Geneseo, Ill., August 19, 1858, but spent most of his boyhood in North Adams, Mass. He was graduated from Williams College in 1880. For two years he was engaged in surveyor's work in Pennsylvania, then, coming to the Seminary, he graduated with the class of 1885. After a year as pastor's assistant in the Memorial Church in Springfield, Mass., he was ordained in 1886 as pastor of the East Church in Ware, Mass. There he remained for four years, when he was called to the Seminary as librarian. It was during his administration that the library passed into its present building. Though librarian, his pastoral instincts were very strong and he was active in the work of the Windsor Avenue Church as supply, and later was assistant to Rev. H. H. Kelsey in the Fourth Church. In 1900 he was called to the presidency of Marietta College, an office which he administered with rare skill, power and devotion. In 1901 he received from his alma mater the degree of Doctor of Divinity. In 1887 he married Anna Morris, daughter of the treasurer of the Seminary, who survives him, together with two sons.

Hartford Seminary has in all its history graduated few men who in purity, wholesomeness, power of character, in integrity and consecration of life, and in firmness and soundness of mental process have equaled President Perry.

While not an alumnus of Hartford Seminary, Rev. Lewellyn Pratt, D.D., was so closely identified with Hartford Seminary, for eight years as professor and for twenty-four years as trustee, and, indirectly, for almost thirty years, through the activity of his son, Professor W. S. Pratt, that few alumni have been so closely associated as he with the life of the institution. Dr. Pratt's career was an unusual one. Two main currents blend in it, one leading him to the vocation of a teacher and the other to that of a minister. Throughout his mature life he combined

with a rare energy and success these two occupations, and through them he was exceptionally influential in his generation. He was born in Essex, Conn., August 8, 1832, being descended from Lieutenant William Pratt who came to Hartford with Thomas Hooker in 1636 and went thence to Saybrook. In 1855 he graduated from Williams College, which three years later gave him the degree of A.M., and in 1877 the degree of D.D.

After leaving college he went to Philadelphia and entered into business but soon became interested in the instruction of the deaf, and was a teacher in the Pennsylvania Deaf and Dumb Institution, until 1866. During this period also he undertook preparation for the work of the ministry and studied with two eminent Philadelphia ministers, Dr. Albert Barnes and Dr. Jonathan Edwards. He was ordained to the Presbyterian ministry in 1864, ministering in different churches in the vicinity of Philadelphia in connection with his teaching. In 1866 he removed to Washington, D. C., to take the chair of Natural Science in what is now Gallaudet College for the deaf mute. Here he remained four years, continuing his work of preaching in connection with his professorial duties.

In 1870 he for the first time held full pastoral relation to a church when he accepted a call to the Professorship of Latin in Knox College, and at the same time the pastorate of the Second Presbyterian Church in Galesburg, Ills. Two years later he accepted a call to the Congregational Church in North Adams, Mass., which led, four years later, to the professorship of rhetoric in Williams College. For some time, however, he continued his pastoral relation with the North Adams Church and served subsequently as acting pastor of the church in Stockbridge. Hartford Seminary called him in 1880 to the position of Professor in Homiletics, where for eight years he was greatly beloved by his pupils. While frequently engaged in pulpit supply, the summons of the pastorate was sounding, and in 1880 the Broadway Church of Norwich called him. He remained in the active service of this church until 1906, when he was made Pastor Emeritus, a position he held until his death. In Norwich he interested himself in educational matters and was made the president of the corporation of the Norwich Free Academy. During his presidency the work of the institution was extended, and the present buildings erected. In addition to his long trusteeship of Hartford Seminary he was at various times trustee of McCormick Theological Seminary, Williams College, and Atlanta University. He was a Corporate Member of the American Board, and preached before it the annual sermon in 1889. His chief administrative interest outside his home town was with the American Missionary Association, on the Executive Board of which he was for many years an active member, and in connection with the work of which he took several trips to the South. He lived a rich life, a full life, a fruitful life, a beneficent life.

In addition to conspicuous abilities which he showed in his work of teaching, preaching and administration, there was a gracious charm of personality, a mingling of sweetness and strength, a spiritual power, which made the largeness of his character give a distinction and added efficiency to all that he undertook.

He died June 15 after a prolonged illness occasioned by an affection of the spine. He was survived by his wife, Sarah Putnam Gulliver, to whom he was married in Philadelphia in 1855. Mrs. Pratt was fatally ill at the time of his decease and she too passed away July 23. Two sons were born to them, one of whom, Professor Pratt of the Seminary, alone survives.

Happenings in the Seminary

THE SEVENTY-NINTH ANNIVERSARY.

The atmosphere of the anniversary season this year was one of congratulation on the successful completion of the sum needed for the securing of the full $500,000 promised by Mrs. Kennedy, and the determination to press on vigorously to the obtaining of the full $1,000,000 which President Mackenzie and the trustees have set as the minimum endowment which will permit of steps being taken toward the erection of the new buildings on the new site. Congratulation, confidence, purpose, those are the words that will be recalled as characteristic of this gathering of the friends of the institution. Congratulation that so much had been accomplished, purpose to push on to the larger achievement, and confidence in the "Hartford Ideal" that through twenty years has been shaping itself into more definite material proportions, and in the administration which has accomplished so much and which has such wise plans for further achievements.

It was a noteworthy Anniversary as the first celebrated under the new Charter. Since Hartford Seminary as a specially Chartered institution has ceased to be, it is not unfitting briefly to summarize the facts in respect to its beginnings and the changes in its local habitation and its name.

In 1833 was held at East Windsor, now South Windsor, on the tenth day of September a convention of Congregational ministers at which, it was resolved to organize the Connecticut Pastoral Union. Though organized by Congregationalists, as would well-nigh inevitably be the case in New England at that time, its membership was open to "pastors and ordained ministers in good standing" and its numbers included those from other denominations, as has also been the case with the Trustees and Faculty of the Seminary. "At a general Assembly of the State of Connecticut, holden at New Haven, in said State, on the first Wednesday of May in the year of our Lord one thousand eight hundred and thirty-four" there was passed the act incorporating "a manual-labor Theological Institute" to be

known as the Theological Institute of Connecticut. "Its primary object," the Charter states, "shall be the education of pious young men for the ministry of the Gospel, in connection with which there may be a department for the teaching of the sciences preparatory to or connected with a collegiate course of study." The Trustees of the institute were "appointed annually by the Pastoral Union of Connecticut." This board of trustees, among its other rights and duties, had "power to regulate the studies and manual labor of the pupils; to constitute a Faculty; to provide for the erection of mechanics' shops, and furnish them for the use of pupils; also to provide suitable facilities for agricultural and horticultural labors." The buildings for the Institute, with its diversified powers as academy, college, trade and agricultural school, as well as theological seminary, were erected at East Windsor Hill. The Academy connected with it under the Charter flourished for a period, but the plan which the charter contemplated of enabling the pupils in academy and seminary to support themselves by the labor of their hands was never pushed to a successful outcome. The scope of the charter in its range of educational privilege is noteworthy, even though all its provisions were never operant.

In 1865 the Seminary moved to Hartford and occupied as its main building the edifice now used as an Annex to the Hartford Public Library, together with other dwelling houses on the opposite side of the street where the Hartford Club now stands. In 1885 the Charter was amended to change the name of the institution to The Hartford Theological Seminary and other modifications in the Charter were introduced from time to time from 1845 to 1895. The essential features remained however the same, and the privileges under the charter were not abridged. Throughout its history its Board of Trustees has been elected by the Pastoral Union. Three or four years ago steps were taken looking toward some modification in the formal creedal basis of the Pastoral Union, which eventuated in 1912 in the adoption of a new creed. At that time also action was taken by which the Union placed in the hands of a Committee appointed by it full power to arrange with the trustees of the Seminary as to the representation of the Union in the election of the Trustees of the proposed new institution which it was expected would take over the privileges and responsibilities of the Seminary.

At its last session the General Assembly granted a new Charter to the Hartford Seminary Foundation which "merged into a single corporation in the nature of an interdenominational university of religion" the corporations of The Hartford Theological Seminary and the Hartford School of Religious Peda-

gogy. This rather indefinite legal title was chosen with the expectation that it would be used only on those formal occasions which required its technical employment, and that the existing schools, as the Hartford Theological Seminary, the Hartford School of Religious Pedagogy, and the Kennedy School of missions, together with any other schools which might in the future be organized on this Foundation, would continue to use their own names. Under the new charter the Pastoral Union does not go out of existence, and it is hoped that with its new creedal basis and with the quickened and broadened life of the new institution it may take on a still more vigorous existence, and will continue, as the founders planned it should, to keep the churches in close touch with the institution, and the schools in vital relation to the churches. It no longer has, however, the power of electing all the trustees. According to the Charter the number of trustees may not be less than twenty-four nor more than thirty-six, as the trustees may decide. Of the total number of Trustees nine are elected by the Pastoral Union and three by the alumni of the various institutions on the Foundation, thus making twelve trustees which are not elected by the Board itself. The remaining trustees, whatever their number, are elected by the Board itself. It is expressly stipulated in the charter that all the funds now belonging to the Seminary shall be held by the consolidated corporation for the benefit of the Seminary itself.

The Seminary has thus lost its life to find it in coöperant activity with the other present and future schools of The Hartford Seminary Foundation. It was this fact that gave to the Anniversary its atmosphere and its tone,— together with the fine work that had been done in both the School of Pedagogy and the School of Missions during the past year.

EXERCISES OF THE SCHOOL OF PEDAGOGY.

Monday, May 26, occurred the exercises in connection with the close of the Hartford School of Religious Pedagogy. The Annual Meeting of the Alumni Association was held at eleven o'clock in the morning in the Parish House of The Church of the Redeemer, Rev. Louis Koehler presiding. On recommendation of the nominating committee, consisting of Miss Wilcox, Miss Cone, and Miss Holbrook, the following officers were elected for the ensuing year: President, Louis H. Koehler; Vice-Presidents, Robert Scott, Miss Sara Holbrook, Evan Kulgren; Secretary, Mrs. George P. Chandler; Treasurer, Walter E. Lanphear; Auditor, L. C. Harnish; Advisory Committee, Mrs. Lucy S. Chapin, Miss Frances Walkley, Miss Mabel Wilder, Miss Mae Bibble, Miss Wilhelmina Stooker. During the session informal

reports from those present were made illustrating the range and variety of the work done by the graduates. At one o'clock luncheon was served, after which an address of welcome was given by Dean Knight. Professor E. E. Nourse of the Seminary gave the principal address of the afternoon on "The Hopeful Aspect of the Present Condition in Religious Education." This was followed by informal addresses from Dr. Mackenzie, President of the Hartford Seminary Foundation, Mr. S. H. Williams, President of the former Board of Trustees of the School, Professor St. John, who spoke on "After Commencement," Mr. G. W. Solley, Miss Frances Walker, and Miss Mabel Hunt for the Graduating Class. As the School, like the Seminary, had ceased to have its separate corporate existence, being merged into the Hartford Seminary Foundation, it was natural that there should be backward glances over the years of struggle and notable progress. The school was organized in 1884 in Springfield, Mass., under the leadership of Rev. David Allen Reed its first president. It then bore the name of School for Christian Workers, later changed to The Bible Normal College. In the fall of 1902 it removed to Hartford and was incorporated by the General Assembly the winter following under the name of The Hartford School of Religious Pedagogy, and entered into affiliation with the Seminary. The relation between the two institutions was strictly one of affiliation, there being no organic connection, their treasuries being altogether separate, and their relationship consisting in the exchange of educational privileges which were to the advantage of both. The record of the institution during these years is one to be proud of. It has sent forth from its instruction men and women who have been a force in the development of the religious life of the churches, and there has never been a time when the demand for its graduates has not been in excess of the supply. It is able to bring to the institutional merger a heritage of achievement and an experience of the highest value. Its friends, who have so faithfully contributed annually to its expenses, will do well to remember that what endowment has already been pledged for it is not all to be paid in at once, and, moreover, that there remains still $250,000 to be raised before the total has reached which is felt will yield an adequate income. Until this sum is raised their continued coöperation will doubtless be needed. Expectations and partly paid pledges do not supply the solid basis for an income during these two or three years of transition that lie before the new institution.

In the evening were held the Graduating Exercises of the School. The invocation was offered and Scriptures read by Rev.

John B. Voorhees of the Asylum Hill Congregational Church, The address of the evening, which is printed elsewhere, was delivered by Mr. Harry Wade Hicks, General Secretary of the Missionary Education Movement, who took as his theme "Missionary Education and Character-Building in Home and Church"; the diplomas to the graduating class were presented by Mr. S. H. Williams, president of the Trustees of the School, and prayer was offered by Rev. William G. Fennell, D.D., of the Asylum Hill Baptist Church.

SENIOR CLASS DAY.

The Senior Class of the Seminary invited their friends to the class-day exercises which were held in the chapel the afternoon of Friday. There was not manifest much sentimental grief at the approaching separation and beginning of life's work; but there did appear an abundance of genial goodfellowship and a throng of reminiscences that spoke of the friendly intimacies of the student days together. W. S. Gooch welcomed those present; P. D. Macy gave the history of the class; E. T. Tienes was the orator of the occasion; a poem, written by J. C. Holmes, post-graduate, was read by Stoddard Lane; A. C. Purdy exercised the gift of prophecy, and L. H. Gates served as class statistician.

ANNUAL MEETING OF THE TRUSTEES.

Tuesday of anniversary week is always crowded. In the morning was held the annual meeting of the Board of Trustees and at the same time the annual meeting of the Pastoral Union. The trustees re-elected for a new term of three years those trustees whose terms had expired, the Pastoral Union having elected Rev. James L. Barton, D.D., Rev. Henry A. Stimson, D.D., and Rev. Henry P. Schauffler. The rules for the election of the Alumni Trustees not yet having been fixed these vacancies were filled by the trustees in accordance with the provisions of the charter.

MEETING OF THE PASTORAL UNION.

The annual meeting of the Pastoral Union was called to order by the moderator, Rev. C. F. Weeden, and Rev. John L. Kilbon was appointed Assistant Scribe. The chair appointed T. M. Hodgdon, W. C. Rhoades, G. R. Hewitt as a Committee on Nominations, and on their recommendation the following officers were elected: Moderator, Nicholas Van der Pyl; Secretary, A. B. Bassett; new member of the Business Committee, F. P. Makepeace; Examining Committee for three years, J. J.

Dunlop, John Barstow; Secretary of the Committee, G. R. Hewitt. In connection with the election of trustees above there was some little discussion respecting the organization of the Hartford Seminary Foundation and the provisions of the charter touching the Pastoral Union were read. It became evident that under the new conditions in the organization of the Seminary some modifications should be made in the rules of the Union. It was therefore voted, That a committee of three on the revision of the Constitution and By-laws of the Pastoral Union, the same to confer with the Trustees, be appointed by the moderator. It was also voted that the earlier recommendations of the committee on the "Constitution of Hartford Seminary" be referred to the committee on the revision of the Constitution and By-laws.

The report of the examining committee containing a careful review of the work of this committee was presented by its secretary, F. E. Johnstone.

The following were elected as members of the Union: I. H. Berg, Hartford; C. F. Carter, Hartford; S. A. Fiske, Berlin; J. N. Lackey, Hartford; H. A. Walter, India; E. S. Worcester, Norwich.

At twelve o'clock there was held the Annual Prayer Meeting. President Mackenzie was detained at the trustee meeting and consequently could not preside; the meeting was therefore led by Mr. Weeden, reading the first ten verses of the fourth chapter of the Second Epistle to Timothy. Hymns were sung, and prayers were offered by Messrs. Weeden, Berg, Reed, Dyckman, and Hewitt, and the meeting closed with the hymn, sung at every anniversary in the history of the Seminary, "I Love Thy Kingdom, Lord."

At one o'clock an informal lunch was served in the Library building which gave the opportunity for Alumni, Pastoral Union, and Trustees to make new acquaintances and renew old friendships.

ANNUAL MEETING OF THE ALUMNI.

The annual meeting of the Alumni was called to order by the President, S. A. Fiske, '00, and prayer was offered by Rev. A. J. Lord of Meriden. After the acceptance of the reports of the Secretary and Treasurer, the chair appointed as a Nominating Committee, J. L. Kilbon, '89, F. A. Sumner, '94, J. G. Phillips, '06. On their recommendation, E. C. Gillette, '97, was elected president; J. A. Hawley, '98, vice-president; E. S. Worcester, '01, W. C. Prentiss, '98, W. F. English, '85, executive committee. Reports were made from classes having this year their reunions. The fifty year class reported through its sole surviving member George Curtiss; the thirty year class through A. L. Gillett;

Vernon H. Demming spoke for the class of '98; Luther M. Strayer for '03, and Raymond A. Beardsley for the class graduating five years ago. Greetings from Alumni Associations were presented: Daniel R. Kennedy speaking for the Connecticut Association, W. C. Rhoades for the Eastern Massachusetts body, and J. L. Kilbon for the Western Massachusetts organization.

Several years ago a movement was started to secure by means of contributions from the alumni the funds for a special scholarship which should enable some graduate of the Seminary to train himself in the land of the emigrant for special work in his behalf after arriving in America. The sum of about $800 has been collected and the committee having the matter in hand reported through Professor Bassett the appointment of Philip M. Rose of the class of 1912, as the incumbent of this scholarship. His plan is to study in Italy and on his return to undertake work for the Italians in connection with the Home Missionary Society. His father, Samuel Rose, was a graduate of Hartford in the class of 1887. The scholarship thus goes to one who is by heredity, as well as by diploma, an alumnus of the institution. It was voted to approve the action of the committee and to continue it in charge of the administration of the fund.

The Necrology was read by the Necrologist, and he was given permission to make certain additions. It is printed with the news from the Alumni.

It was voted that $50 be appropriated from the treasury toward the fund the alumni are engaged in raising toward the endowment of the Seminary for its widened work. In response to the appeal sent out by the Connecticut Alumni Association and seconded by the Association of Eastern Massachusetts it was reported that the replies to date had been very generous, and it was hoped that in the fall the number would be yet more numerous.

THE MISSION OF HARTFORD SEMINARY.

The discussion of the afternoon was upon the theme, "The Distinctive Mission of Hartford Seminary," as seen from the Inside, as seen by a Trustee, and as seen by a Pastor.

In speaking from the "Inside" President Mackenzie sketched the history of the Seminary and of the other schools which at this time are merged in the one Corporation of the Hartford Seminary Foundation which had in the morning held its first "annual meeting." At the present time the faculties of the three schools include 21 professors. During the year past 185 students have been in attendance at the three institutions, and in addition to this some 50 or 60 Seminary students have taken

electives offered in the School of Missions. These facts on the first Commencement season of the reincorporated institution suggest one or two considerations.

The first is the breadth of view suggested by this system of education. This principle of associated schools founded as the occasion requires, each related to the others, is a method that embraces every form of activity for the Kingdom of God that needs specially trained workers. Its idea is not sectarian nor ecclesiastical. It views the church in its widest conception as the association of all who are working for the coming of the Kingdom of God through Jesus Christ, and conceives of it as the leavening power for the regeneration of the world. The variety of the courses it already offers is most noteworthy; but this variety must be greatly increased as the plan unfolds itself with the increasing endowment. It is to be recognized that with the new forms in which the social life of the present is revealing itself there must inevitably arise new forms of professional endeavor distinctively set apart and peculiarly dedicated to well differentiated methods of Christian service. To acknowledge the desirability of such multiform service and to give it the training and direction it needs is a goal of the present plan.

The second point to be noted is the distinctive quality of the work itself. It does not contemplate anything in the way of a substitute for the ministry. The ministry, as it has been historically conceived, will still represent the climax of the expression of men's effort in the service of God. The higher the quality of the training in the other schools of service the higher still must be the training of the ministry. Side by side in mutual and correlated activity these two principles will be at work; the higher the training of the other schools the higher must be the training of the ministry, and the higher the training of the ministry the more thorough must be the work done in the other institutions. Thus only can each render in the best possible way its contribution to the common end. It is through the mutual acquaintance gained by each school with the work of all that the quality and directive efficiency of the work of all will be enhanced.

Secretary Barton of the class of 1885 spoke from the point of view of a trustee, though he found that it was impossible to draw the line between the trustee and the secretary of the American Board. As he looked back at the sites the seminary had occupied it seemed as if each one was preparing for the newly expanded vision that with this day had come to the Seminary. First it was at East Windsor *Hill,* then on *Prospect* Street, from which it moved to *Broad* Street, and now it was to move

on to the consummation hinted at by these names of vision and largeness. The purpose of the old Seminary was to equip trained leaders of the Church. It was not afraid of the churchly idea, and we should not be. It is the great task to train men who as ministers of churches shall lead the Church to the recognition of its full responsibility, and to the acquirement of full efficiency in the social life of today. In the older day it was thought the training in "two exegeses and three ologies" provided one with an equipment for his complete ministerial work. In the days when the speaker was in the Seminary and for many years afterwards this equipment was thought to be sufficient for the missionary. In the last ten years there has been an enormously increased knowledge of missionary methods and missionary fields, and a new appreciation that the missionary needs not only all the training that the minister in this country needs, but that he needs something additional to fit him for the peculiar work he is to undertake. There is need of a special training for the missionary. He should have his B.D., and in addition to that should have all that can be secured in a year of additional work. This it is which Hartford, through the Kennedy School of Missions, would give. Hartford Theological Seminary is really a University for training by the Church, Religious leadership for the whole Church, — for the training of both men and women for the widest possible leadership.

Mr. Van der Pyl of Haverhill, Mass., spoke of the Seminary from the point of view of the pastor. His interest in the study of modern social conditions and his sympathetic and well-balanced discussion through the press of the conditions in the Lawrence strike gave to his words an interest and a color the effect of which it is difficult to reproduce. Beginning with the inscription over one of the Harvard University buildings, he called attention to the change that has come over the modern conception of the university as compared with the ancient conception of a liberal education. This is true not only of New England education, but it must be borne in mind that the old New England is different from the new. To it has come a multitude of people of varied race and of diverse tongue. To these the ministry of today and of tomorrow must minister. The training school of today must be a comprehensive, broad-minded school. It is not possible that the minister should *know* all sorts of people, but he ought to know *about* all sorts of people. We ought to learn human nature better than we do and through this knowledge learn to approach the great basal humanity that in all men is the same. It is not enough to know about books, we must learn to know about men. We must learn to appreciate

that foreigners, are, after all, human beings and are to be approached as human beings, not as rare and peculiar creatures with a different nature. Religion should touch human nature at every point. It is to be hoped and anticipated that here at Hartford the training for the ministry proper will be kept supreme and that this training will be both broad and thorough. Its duty and privilege will be to train seers — men with prophetic insight who can use history as an interpreter of the life and needs of men, and who are kindled with the passion for the revelation of God's truth as it fits the needs of men. The fundamental problem of the social life of today is not, as many are saying, economic, it is spiritual. But we must remember, nevertheless, the mighty influence environment has over the spiritual life and must study it as it has laid its molding hand on life in the past and as it is fashioning it in the present. It is to give the training that has thoroughness, breadth, sympathy, insight to bring God's truth into living contact with the deepest needs of the social life of today that the Seminary should prepare itself.

ALUMNI DINNER.

The annual dinner was held in the Center Church House at half past six. Dr. R. H. Potter, pastor of the church, presided. He spoke words of welcome to the church building, saying the relations between the historic First Church and the training school for the ministry had been happy in the past, were happy and fruitful at the present, and it was to be hoped would be happy and blessed through a long future.

Mayor Louis R. Cheney of Hartford welcomed the alumni in behalf of the city to "the first city of the land." Hartford is a city which believes in big things and is interested to sustain big things. In the last year the city had showed its interest in at least five large projects of a public character: first, the erection of a factory building to furnish a home for industries that might come here; second, the subscribing toward the stock for the erection of a new hotel; third, large subscriptions to the sufferers by flood and tornado; fourth, the raising of $300,000 for a new Y. M. C. A. building; fifth, the support of the new project for the development of the Seminary. We properly feel pride in a city that interests itself in big things. We have rejoiced that President Mackenzie did not heed the call from across the ocean, but decided to remain with us, and we take pride in the institution he represents. It sends out to the whole world, and from the world it draws men and women to secure in it their weapons for the conquest of the world.

Mr. Charles P. Cooley, President of the Board of Trustees, spoke briefly as their representative. A year ago, he said, the Trustees positively committed the institution to the policy of expansion. This year the Theological Seminary, the School of Pedagogy, and the School of Missions, all under one board of trustees, have together made the beginnings of what is substantially a theological university. In these three university schools there were in attendance last year 185 students. Many countries and many nationalities were represented in this number. But the real glory of the institution is not in the number of its students nor in the size of its buildings. Its real glory is in its teachers. Three of the faculty have this year been called elsewhere, but all have declined. The standard of scholarship is high and we purpose to keep it so. It is because of these facts that we can confidently appeal to the public in behalf of our somewhat ambitious plans for the future.

Rev. Pleasant Hunter, D.D., of Newark, New Jersey, spoke as a member of the class which graduated thirty years ago. He rejoiced in the present prosperity of the Seminary, in its notable progress, and in its high ideals for the future. It is good that the Seminary has caught the movement of the present day and has adjusted itself to meet present needs. We recognize that the religion of Jesus Christ means helping men. The distinction often drawn between social service and religious service is a false one. Christ made no such difference, but linked the two inextricably together. We are here to complete Christ's work, to do what Christ did. We are his hands, his eyes, his feet. The good that some leave undone may well be a greater sin than the evil some others do. As the life of Christ was made perfect through suffering, so is it true that human life is enriched through sorrow. Even in this we may rejoice if through it we are able to help Him to save the world.

The next speaker was Nicholas Van der Pyl, who insisted that he did not feel a day older than when he graduated, that he never felt the exhilaration of the ministerial calling like today. This is the greatest age the ministry has ever had. It is a great age seething with the promise and potency of a new life. Industrial conditions suggest a social temper that reminds one of conditions during the antislavery agitation. There is a similar intensity, a similar exaggeration, a similar depth of underlying sentiment. The seer is needed to lay bare the deep message of the time that the world may read it. Misunderstanding is the basis of economic antagonism. If men could meet face to face they would understand each other better. There is mutual misunderstanding on both sides of what is sometimes treated as the

social chasm. The human touch has reconciling power, and this is absolutely necessary. Herein may lie the great power of the minister. He may, and must, learn to get down to the real motives that sway the lives of those who live in a different environment from himself. There is no work in the world that has the appeal which the ministry does today.

Rev. R. A. Dunlap of Windsor Locks, spoke of the change of view that comes to one who has been out of the Seminary ten years. How the unavoidable immaturity of youthful judgments, expecting too much of the instructors, and appreciating, and understanding them too little, mellows and sweetens into a sense of fellowship with the men as persons, and an appreciation of what was the real significance and value of their teachings. The new plan of the Seminary presents a new phase of the Christian fellowship as of men older and younger, who each in his place is trying to incarnate the spirit of Christ.

Rev. R. F. McNeile, a graduate fellow and tutor of Oxford University and a missionary of the Church Missionary Society in Cairo, who has been studying in the School of Missions, spoke of some impressions the year here had made on him. The first was the sense of the unity of the Church here evidenced and the progress toward Christian unity which such work as that here carried on seemed to manifest. Church unity seems to be well-nigh impervious to frontal attack. It is by no means assured that a unity like that described in "Onward Christian Soldiers" is altogether desirable. There may well be four or five different denominations growing out of essential temperamental and historical conditions. During the last twelve years the conventions of the student movement in England have shown this. In these great gatherings, where are represented men of all types of Christian belief, there has come to be a frank recognition of differences as between honest men. This is the spirit that seems to animate Hartford Seminary. This is vastly more effective in achieving Church unity than battering at the middle wall of partition to level it. This will be still more helped by the development of the new university. This will lead to the real unity we want, not simply to a mechanical unity of identity of outward form.

Mr. Stoddard Lane spoke as representative of the Senior class. He expressed on behalf of his classmates their deep appreciation of what they had received from the Seminary and their lasting loyalty to it. The life of fellowship in the Seminary had been a unique feature of it. This was a fellowship of student with student and of students with faculty. Through the faculty the students had found their minds awakened by the open-minded

attitude of the faculty, and even more they had felt the quickening to an earnest spiritual life. From them there had been communicated the "Hartford Spirit" which seems to combine two elements, — breadth of vision, and definiteness of conception. They had felt the impulse to keep the message big and to keep it definite and to go forth bearing this message to the need of men.

President Mackenzie was the last speaker. He opened his remarks by words of acknowledgment for the various assistance he had received in pushing forward the plan for enlarging the institution, and by expressing his thanks for all that had been said during the evening in favor of the new institution and in pledging toward it support. It seemed to him, he said, that Mr. McNeile had expressed one of the phases of the work that Hartford Seminary is engaged in which is of deep significance. If we are to appreciate what the larger Hartford that has been planned means, we must in the first place recognize that the work we are engaged in accords with the conception that the Christian Church must present a broader front to the complex life of the world. In fact it is evident this is already the attitude of the Church. Complexity of life inevitably requires a complex answer to the problems that life raises. The variety of modern life leads of necessity to a new grouping of moral problems. Consequently the church must find a complex adjustment to modern needs. In the material and mechanical realms specialization has been pushed further and further into widened efficiency. This specialization must be met by a spiritual specialization as skilfully thought out and as well adjusted to the development of spiritual needs and moral requirements. This being so the problem of training in the realm of the spiritual inevitably comes to the fore. There comes to be a great field for institutions training the spiritual life. This training, in power, scope and variety, should equal the training in those schools which concern themselves with the training of men in those matters that touch the material side of man's life. So there comes to be greater diversity of training. But with this there is developing in the Church a greater sense of unity. Not only would the Church present a broader front to the world's life, but also a greater unity of life and purpose. The ideal is thus a vital ideal where unity and diversity are inwardly organized. Accordingly as the first requisite is diversity and complexity, the second is unity and simplicity. Unity of spirit must organize the diversity of form. The aim is not to force out of existence forms that now exist, but to develop the spirit in existing forms so as to mold them to the greatest efficiency. In order then that this diversity of activity, dominated by a unity of life may be

effective it is necessary that there should be the fashioning and training of effective organs of activity for transmitting the life of the spirit and to enable it suitably to function. This is a great evolutionary movement that the Seminary has undertaken, to train those efficiencies which shall enable the Christian Church to express the unity of its life in the Spirit through organs and agencies that are so specialized as to fit the complex life of modern society. The new plans of the Seminary are not to be conceived as something arbitrary and unrelated to the history of Hartford Seminary or to the life of the Church, but as something vital, and as a normal expression of the evolution of the spiritual life in this day and generation, and as a normal and powerful influence for bringing unity to the divided Church of Christ.

GRADUATION EXERCISES.

The exercises of graduation were held at half past ten on Wednesday morning. The invocation was offered by Professor Geer; a hymn, "The son of God goes forth to war," was sung; the Scripture was read by Dean Jacobus, and a prayer was offered by Professor Nourse. The graduating address was delivered by Rev. Charles S. Mills, D.D., of Montclair, N. J., till recently of St. Louis, Mo. His theme was "Ministerial Efficiency." The address is printed in full elsewhere in this number.

The prizes for the year were announced and resulted in the awarding of the William Thompson Prize in Hebrew to Lyndon Smith Beardslee and Ernest Everett Morrill, of the class of 1915; the Hartranft Prize in Evangelistic Theology to Alexander Converse Purdy of the class of 1913; the Bennett Tyler Prize for the class of 1913 to Charles Stoddard Lane, and for the class of 1914 to Ralph Hartley Rowse; the Senior Greek Prize to Anna Virena Rice; the William Thompson Fellowship for two years of study abroad to Alexander Converse Purdy of the graduating class. Degrees and diplomas were conferred at the hands of Mr. Charles P. Cooley, President of the Board of Trustees as follows:

From the Kennedy School of Missions certificates were granted to Joseph Willard Acheson, Pittsburg, Pa., Westminster College, 1907, B.D. Allegheny Seminary, 1912; Gerda Broe, Gjerrild, Denmark, Exam. Artium I, 1904-06, Normal Student, Copenhagen, 1907-10; James Kerr Lyman, Dayton, Wash., Whitman College, 1907, B.D. Oberlin Theological Seminary, 1912.

The degree of B.D. was granted to Robert Fergus McNeile, Cairo, Egypt, Balliol College, Oxford, 1899, M.A. Oxford, 1902.

From the Seminary the degree of B.D. was granted to Lau-

rence Luther Barber, Danielson, Conn., Yale University, 1910; John Kingsley Birge, Bristol, Conn., Yale University, 1909; Hans C. Casperson, Ellendale, Minn., Augsburg Seminary, 1899; Harvey Franklin Conner, Troy, N. Y., Wesleyan University, 1911; Berten Emery Crane, Topeka, Kansas, Washburn College, 1910; Lorin Henry Gates, Thomaston, Conn., Yale University, 1907, Yale Law School, 1909; William Safford Gooch, Exeter, N. H., New Hampshire College, 1906; Stoddard Lane, Hartford, Conn., Amherst College, 1909; Perry David Macy, Springbrook, Oregon, Pacific College, 1907; Theodore Mayer, Petroskey, Michigan, Elmhurst College, 1906, Eden Seminary, 1909; Clarence Evan Pickett, Oskaloosa, Iowa, Penn College, 1910; Alexander Converse Purdy, Wilmington, Ohio, Penn College, 1910; Anna Virena Rice, Fulton, N. Y., Syracuse University, 1904; Elmer Theodore Thienes, Indianapolis, Ind., University of Michigan, 1910; Watson Wordsworth, Wallingford, Vt., Amherst College, 1909; Ernest Albert Yarrow, Van, Turkey, Wesleyan University, 1901, Hartford Theological Seminary, 1904.

The degree of S.T.M. was granted to Charles Sturges Ball, B.D., Kensington, Conn., Yale Divinity School, 1911, Thesis: "The Holy Spirit in the Writings of Irenaeus"; Claude Gillette Beardslee, B.D., Hartford, Conn., Yale University, 1909; Hartford Seminary, 1912; Thesis: "A Study in the Gospel of John"; Wilbur Irving Bull, B.D., Billerica, Mass., Dartmouth College, 1909, Hartford Seminary, 1912; Thesis: "The Symmetry of Jesus"; Arthur Fay Linscott, B.D., North Dixmont, Maine, Bates College, 1909, Hartford Seminary, 1912; Thesis: "Liquor Legislation in Colonial Connecticut"; Philip Marshman Rose, B.D., Cornwall, Vermont, Dartmouth College, 1909, Hartford Seminary, 1912; Thesis: "The Influence of the Present Day Industrial System on the Standards of Living and the Standards of Character of the Family."

The presentation of degrees was followed by the closing address of President Mackenzie.

As each returning spring brings the time for the departure of a new class from the Seminary we are reminded by its seasonal beauty that this is not the time of maturity but is the time of forth-putting life. For the members of this class the summer has not yet come, maturity has not been achieved. No seminary can provide its students with the material which will suffice for even the first five years of ministerial life, and no seminary can do for them what these five years will do. There may be times when there will be the impulse to say 'Why did not the seminary teach me this, why did it not tell me how to do that?' But we must recall that no Professional School can give to its students

more than the fundamentals of the profession, and supply the direction and the stimulus for wider work. The riper knowledge and the fuller wisdom can be conferred only by the pitiless school of life. And yet, there is one word that should be given to even the most modest as he undertakes this life work for which he has been trained and in which through the years he is to educate himself. Your work will lack power unless you go into it — not only when it takes you to the pulpit, but even when it carries you to the place of sympathetic ministerial ministration — with a sense of Authority. This Authority may be derived from various sources, it may have varied bases. Three of these only I would name without which you will lack confidence and power.

The first is the authority which is derived immediately from your personal equipment. In this there are two elements. The first of these is knowledge. This it is hardly necessary to emphasize at the hour of graduation from such a school as this. It is an obvious absurdity for you to stand before people and speak to them except as you can utter words with the authority that comes from the knowledge secured through arduous intellectual toil. The second is the authority that comes through the convinced and disciplined heart. This equipment of the heart is indispensable. No man, whatever his power of mind, addressing the most intellectual audience in the world, can succeed without this. This discipline of the mind and of the heart we have tried to give you here both directly and indirectly. But we have made only a beginning, for this personal authority is real only as it increases with the years. We have been able only to start you in this way, to lead you a little way over the valley, and up the foot-hills and to point out to you the towering peaks that must be climbed. We have worked in vain unless each one of you feels himself committed to increased discipline of mind and soul. I would charge you to pursue with patience and with ardor this discipline, as a basis for the authority of an effective life.

The second basis of authority is social. This word has come to be the current word of modern thinking and is sometimes set apparently over against the Church of Christ. Remember that your life is from, and to, and through the Church of Christ. That this is the medium through which you come into relation with society. You are to be a preacher not only because of your personal equipment, but by the authority of the Church of God. Do not allow yourselves to lose the point of view of the Church which perceives it as the body of the indwelling Christ. Even with all its faults, it is still that mystical body suffused with his authority. Feel that the experience of centuries is behind you. Do not yield to the temptation Paul was above when he said

"I am not ashamed of the Gospel of Christ." That gospel is now rich with the vital human experience of two thousand years. You have here come to feel something of the largeness, and discern something of the power of the ongoing Church of the living Christ. Let this sense grow with the growing years, and give to you an increasing realization of the power of the indwelling Christ living in the lives of men joined to him.

The third is the authority which rests upon the great revealing and redeeming acts of God. One's belief in the incarnate and redeeming efficiency of God in Christ fixes for one the measure of His power. We pledge you to stand true to that which we have taught you, that Christianity is not simply the ascent of man but is the descent of God. We can covet no higher thing for you than that wherever you go, whether it be to minister in the country or in the city, in this land or in other lands, to those who already know the name of the Master or to those who have never heard it, you may go consciously clothed with the authority of God to disclose his truth, and to realize His life. Bitterness and regret within the ministry are impossible to those who are clothed with this authority. Go forth then in faith that God sends you out with His authority as a minister of Jesus Christ.

After singing the graduation hymn "With the sweet word of peace, we bid our brethren go," the exercises closed with the benediction.

The occupation, next year, of those who were graduate students last year or who graduated at the Commencement is as follows: Post graduates — Beardslee will return for another year of study; Bull has accepted a call to Ashland, Maine; Holmes goes as missionary to Japan; Linscott has not yet decided; Rose goes to Italy on the Alumni Fellowship. Of last year's Seniors, Barber has not yet decided; Birge, after a summer of travel in the East, will return for a year of missionary preparation; Casperson and Mayer are not definitely located; Connor will be pastor of the Methodist Church in Berlin, N. Y.; Cook, of the Methodist Church in Bensonhurst, N. Y.; Crane goes to a pastorate in Little River, Kansas; Gates will do pastoral work in Millinocket, Me.; Gooch will return for a fourth year; Lane, after supplying for the summer the Pilgrim Church in Cambridge, Mass., will return as Jacobus fellow; Macy goes to the Friends Society in South China, Me.; Pickett to the Friends Society in Toronto, Canada; Purdy is William Thompson fellow; Miss Rice enters the International Bible Study work of the Y. W. C. A. in New York; Thienes will be assistant in the First Church, New Britain; Wordsworth goes as missionary to Mexico.

Of those students who did not graduate the summer work, so far as known, will be as follows: Rowse, Gooch, Patten, Potter and Skillen will occupy contiguous parishes in New Hampshire and will be able to co-operate to some extent; Levonian, Damlamayan and Sherman will be employed in tent evangelism; Parker and Macy fill city scholarships, one with the Maverick Church in Boston and the other with the Spring Street Church in New York; Jones will go as delegate to the Friend's Conference in England; four men will go west, McKeeman and Lebert to Oklahoma, Breed to Wyoming and Stark to Wisconsin; Payne will minister in Macedon, N. Y.; Morill in North Shrewsbury, Vt.; Carrell in South Dartsmouth, Mass.; Depoyan to Armenians in Hartford and New Britain. The range of work undertaken by the students this year is rather unusually wide.

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THE

HARTFORD SEMINARY RECORD

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THE HARTFORD SEMINARY RECORD closes with this number its final volume. Its publication will be discontinued. While this is the case, it is hoped and believed that, having fulfilled its task, other publications will be put forth which will adequately present the life and activities of The Hartford Theological Seminary to its alumni and friends, and will serve at the same time to keep them in touch with the wider purposes and achievements of the larger institutional life of which the Seminary has become a part. Just what form any new publication will take cannot be stated at this time. That it will be expressive of the largeness of the ideals which President Mackenzie has with such persuasive enthusiasm been pushing on toward realization, cannot be doubted — and a worthier aim could hardly be set before it.

At this time a retrospective glance is inevitable. The RECORD owed its inception and its general form to the fertile and energetic mind of Professor Waldo S. Pratt, who has served on the editorial board down to the present time. He was editor-in-chief for the first three years, and then yielded his place on the list of editors to its present occupant. The first number appeared in October, 1890, and for six years the magazine was a bi-monthly, changing in 1896 to a quarterly. During the earlier years there were both alumni and student editors, the first from the alumni

being Dr. A. W. Hazen, the venerable pastor of the First Church in Middletown. Associated with Professor Pratt as faculty-editor of the first number was Professor A. C. Zenos, now of McCormick Seminary. His place was taken the next year by the late Professor Alfred T. Perry, who remained on the board till he accepted the presidency of Marietta College, in 1900. He was followed in succession by Professors Macdonald, Livingstone, Thayer and Bassett. Professor Gillett came to the board in 1892, and with Professor Pratt has remained on it ever since.

The files of the magazine contain the record of one era in the history of Hartford Seminary. This extends from the election of Dr. Hartranft as President to the evolution of the Seminary, under the leadership of President Mackenzie, into the Hartford Seminary Foundation, with its Hartford Seminary, its School of Religious Pedagogy, and its Kennedy School of Missions (with other schools to follow) each separate, yet all interrelated as parts of the corporate life of one institution. It is a stirring and enkindling bit of ecclesiastical and institutional history to have lived through. It marks a wonderful growth in the idea of the function of the Christian ministry. It has showed a masterful guiding in the theory and practice of the training for this calling. The Seminary has been fortunate to have as leaders two men who could cherish and foster the same high ideal till it should be clothed in forms of reality. It has been the privilege of THE SEMINARY RECORD to set down year by year the steps of this progress, and to aid in developing and perpetuating the consolidated institutional life which has made this progress possible.

Its work as a Seminary magazine is done. The new era calls for a new spokesman.

In the issue of *Science* for October 25 appear two tables, compiled from official sources and designed to give something of an insight into the amount of work done in different subjects by the college student of today. Figures are presented from eighteen institutions, east and west, including some of the larger western universities. The courses considered are only those which belong to the college, as distinct from the university or the scien-

tific school. By employing the device of a "student hour of instruction," which means "the taking of one hour per week by one student through one semester," it is possible to present comparative tables of the absolute number of hours devoted to each subject in each institution, and by means of a table of percentages to present the comparative interest in each study, or group of studies, within a specific institution.

Dean Ferry of Williams, who has prepared the tables, recognizes the fallibility of such a presentation. It may not show the facts with absolute accuracy, yet the general result must be close to the truth. The studies are presented in three groups, the first embracing Foreign Languages, including archæology, the second, English, History, Economics, Philosophy, etc., and the third Mathematics and the Sciences. In view of the prevalent complaint that the colleges do not give adequate instruction to students in their mother tongue it is interesting to note that English occupies a larger proportion of the students' time than any other single subject, ranging from 10.46% to 21.84% in different institutions. Leaving English in a class by itself, it may be said that the students' time appears to be divided about equally between the three groups, though some institutions indicate considerable divergences from this general rule. The study of Greek employs from .41% of the students' time at Wisconsin, to 3.91% of it at Yale, while the study of Latin ranges from 1.89% at Harvard to 12.89% at Bryn Mawr. It is quite evident that unless the policy of the public schools which fit students for college is changed, the study of Greek, will dwindle yet more. It is somewhat surprising to note that none of the four women's colleges presented show an especially high percentage of hours devoted to foreign languages.

Recent alumni publications of colleges give other interesting facts about them. In the last number of the *Smith Alumnae Quarterly,* Professor Bassett describes "Recent Action Respecting the Master's Degree," which shows not only an effort on the part of American colleges to make M.A. stand for more scholarly attainment than has been the case in the past, but also indicates the growth of a clearer conception of the definite values

which work for the M.A. should try to conserve. At the present time the one teacher who has no opportunity for a worthy training for his profession is the instructor in the college of liberal arts. The doctor's degree is exacted of most who would aspire to such work. But work for the doctorate trains the specialized investigator, and frequently fails to supply the broad basis desirable for teaching. Moreover, the nature of the work required for the doctorate tends to engender a distaste, and sometimes a contempt, for precisely what the efficient instructor of college undergraduates should do. If the work for the master's degree were adjusted to the requirements of the future college instructor, a needed link in our educational system would be supplied.

Professor Genung calls attention in the *Amherst Alumni Quarterly* to the claim often made that the value of a college course does not consist in what one learns, most of which is forgotten, but in the associations and companionships formed at college. With his characteristic leisurely incisiveness of editorial presentation he brings to vivid clarity the fact, often forgotten, that this very asset of association and companionship, which is conceived to be the chief gain of a college course, gets its worth from the background of the vigorous intellectual life against which it is developed. Experience has showed that whenever "the side shows become more significant than the circus" there develops a lower appreciation of the companionships and associations which the college supplies. If one is to insist that these personal relationships are the chief residuum of the college years, and still believe the college is worth while, it is absolutely necessary to nourish the intellectual and spiritual life of the college that the item of the personal relationships should have value. This is an ingenious, as well as true, plea for the essential worth of the very things that many are wont to look back on as cumbersome to the real values of college life.

THE BALANCE OF TRUTH AND LIFE IN CHRISTIAN SERVICE.*

I should like to speak to you in the mood of this moment of reunion or of first acquaintance within these seminary walls. We have met to open a new session of a school of art. No, not of academic art, though ours is liberal. You have had your turn at cultural studies in college. There is something better before you here. And of course not of mechanic arts, though ours is constructive. Nor of the fine arts, though ours aims at moral beauty, and moulds men after a perfect model. But this is a school of the finest of the arts — the full ministry of the Gospel of Jesus Christ. To offer healing for the hurt of man's sin, to urge and show love for God and one's neighbor, to bind up the broken-hearted, to speak a word in season to him that is weary, to point to Heaven and lead the way — this is our high calling. If anyone should challenge the title, I willingly include another word, and call this a school of science and of art. I should have to demand the addition in a moment for practical purposes; and it is no worship of idols to enthrone Theology for its own sake. God is the proper study of mankind, the correction to Pope's well-worn line being made on the best authority. "This is life Eternal to know God and Jesus Christ whom he hath sent." However that may be, in the ministry as everywhere the best art rests upon science. To know, then to do, is the right order. A true eye and dexterous hand do not alone make the engineer. Calculation of the force of currents, measurement of the weight of loads, knowledge of materials are essential to the building of the bridge and the busy flow of traffic. Something besides imagination, sensibility, deft fingers is necessary for success with brush, chisel, instruments of music.

This I have lately seen illustrated in a picture. A certain hidden corner in this state, where the Connecticut meets the

* Address at the opening of Hartford Seminary, Sept. 24, 1913

Sound, has become the habitual resort of a number of our foremost landscape painters. They like to work there, the face of nature in that region pleases them. She wears a changeable countenance and marks of beauty peculiar to the place. She offers subjects in the gnarled oaks of the glades and the slim cedars, set in broad clumps of bayberry, which straggle up the hillsides. Massive boulders give vigor to the scene, and bold ledges of granite dip downward to salt meadows, upon which the little tidal streams lie like silver sickles. A charming feature of the summer life thereabouts is the annual exhibition of the work of the painters who frequent the place. Two or three weeks ago this pleasure came round again. To one picture I found myself going back repeatedly. The setting is a bit of rising ground with a cart track in the foreground and a ragged tree or two on the border. The season may be late November, to judge by the browns of the scanty herbage, the dull purple of the clinging oak leaves, and the pale cast of the yellow west. The group of figures illustrates a habit of work quite behind the times elsewhere, but true to deepest Connecticut and suitable to her broken hills. Two men and a yoke of oxen compose the picture. Central in it are the oxen, massive and docile, matched in color and line and strength, from curving horn to pushing heel. Their load is a chestnut log; and beside it one of the men stands ready with his handspike, to guide the writhing trunk and ease it away from stump or stone. In front is the driver with lifted whip in hand. The picture is called "Effort." But one hardly needs to read the word, it shows so plainly in the leaning shoulders of the cattle, the bent back of the man beside the log and the swinging step of the driver. Power is in every line. The next moment all will go forward with the force of two tons weight, every ounce alive. This air of life and power is the sign of a master hand in such a picture. What is the secret of the poise and force of the straining oxen, the grace and vigor of the men? The painter has accurate knowledge of anatomy and of muscular leverage. One fancies that he has only to touch the shoulders of the men to feel the muscles swell and slip under their close buttoned coats. Science underlies such art, is indeed a part of it.

But there is more than technical excellence in our picture. Co-operation, encouragement and good success are there. The oxen move together, the watchful guide lifts and braces the log at the right moment. The stock of the driver's whip bends away from the oxen, the flick of the lash is for them to see, not to feel. The whip gives a signal, not a blow. There is no fear or panic, or slavish drudgery. Men and beasts understand each other. All work to advantage. They are just topping the hillock, and beyond toward the evening sky are manger and fireside and rest after toil — apt imagery for men who have taken to heart the firm, calm call, " Take my yoke upon you."

Something further may be said along the line thus hinted at. A phrase may summarize it: " The Balance of Truth and Life in Christian Service," if one may use great terms when expecting to touch but the edges of their meaning.

This general idea is so elementary that one might hesitate to dwell upon it, except for the mistakes of the past. The logician would have one or the other, not both. But there is no contradiction here, rather the wealth of God. The equipment is double since we have two hands. God lends us as instruments for service his excellent word of truth and our own lives — our Christian selves. The more practical man has fancied he could choose between them according to his infirmity or his taste. So the ages have seen careful orthodoxy and a hard heart; loud professions and lawless lives; generous serving of tables and scant attention to the word of truth; neglect of one or the other, if not of both, and so the body of Christ stricken with famine or chilled with frost. How anyone could read the Scriptures and justify such mistakes is hard to see. For the New Testament does full justice to these two factors. Sometimes they are set side by side; often they are named in succession; now and then they are shown in solitary action; in a few cases one is called upon to save the day when the other has failed. The two appear to be equally acceptable instruments of the Holy Spirit.

To fully illustrate this double emphasis and just proportion would be to rehearse most of the New Testament. I must be content to cite a few supporting allusions. The Master's own

ministry was of this sort. So was his furnishing for it. He was full of grace and truth. He had a message old and new for men. His teachings were saving truth. To heed his sayings was to build upon a rock. To slight them was to build upon the sand. But even when silent he still blessed. Compassion, love, strength dwelt in him. He was full of grace. Men felt it, were braced and lifted by it. His love and power overflowed in miraculous deeds of mercy and relief, symbolic of God's constant, world-wide help and healing. He speaks of these two forces in the same terms: "Ye shall know the truth and the truth shall make you free;" "If the Son make you free ye shall be free indeed."

In our Lord's actual dealings with individuals we see one or the other or both of these instruments at work and effective. A thoughtful inquirer comes to Jesus by night. To Nicodemus, a teacher in Israel, a deep truth is spoken. It is a mystery, pride resents it, but it is insisted on. The seed bears fruit after many days in the council chamber and at the Master's tomb. Beside Jacob's well, it is life which comes first into play. The prejudice of the woman of Samaria melts before the stranger's open, kindly spirit. The truth finds an opening and by the two conscience is stirred. The feet so long wayward now hurry upon the Lord's errand and lead a village-full to his side. What is Zacchaeus' first need? Not a sermon but a self-invited guest. "Today I must abide in thy house." Recognition, unfeigned friendliness, brings salvation to his house. The next moment in the much condensed story he declares for certain social virtues: "The half of my goods I give to the poor and if I have wrongfully exacted aught from any man I restore fourfold." And at last on Calvary it is life in final self-surrender, that evident innocence, that humbling majesty, that radiant love which conquers an outlaw. The grain of wheat is falling into the ground to die and its first fruits appear. "We indeed justly, but he hath done nothing amiss." "Lord, remember me in thy Kingdom." "Today thou shalt be with me in Paradise."

There is the same rule of double service for the servant as for his Lord. "Preach" and "Heal." "Disciple all nations"

and "Let your light so shine before men." "Ye are my witnesses" and "Ye are the salt of the earth."

As to the apostolic feeling about the matter, we can see it in the mirror of Paul's farewell to the elders of Ephesus. In the frank intimacy and gratitude of that backward glance, he reminds them of the manner of his life among them, not mercenary, lowly in spirit, forgetful of self, active and familiar among the people, and zealous in his ministry; and of his fidelity to the breadth of the Gospel, going beyond the bare essentials of repentance and faith, and declaring unto them anything that was profitable, the whole counsel of God. Turning to the men now charged with the care of the Ephesian flock, he earnestly calls them to a similar ministry. "Take heed to yourselves and to the flock, to feed the church of God" and "Ye ought to help the weak."

Let me give you two examples of this mutual dependence of truth and life in the actual business of Christian service. Among the memorials in St. Paul's Cathedral, that shrine of British heroes, is a statue — the first ever placed there — of John Howard, the friend of prisoners. He was a pioneer philanthropist, perhaps the earliest of the host of modern benefactors of their kind. There are few instances of social service so intense as his ceaseless efforts through many years for the amelioration of the lot of criminals, debtors and other classes in physical distress. While on a voyage to Portugal in his early manhood, Howard was taken prisoner, with the crew and other passengers of the ship, by a French privateer and carried into France. All the unfortunate party suffered great privations there, which Howard did not forget, after procuring his own release by exchange. It was by his account of the wretched plight of his ship-mates that British officials were roused to move successfully for their release. A little later we find him busy in efforts to better the conditions of life in his own neighborhood of Bedfordshire. He builds model cottages on his estate, opens elementary schools for children of all sects, and encourages individual industries among the villagers. A long illness a few years afterwards deepens his sympathy with other sufferers, and he labors

with warmer zeal to promote sanitary improvements in his home village. In middle life Howard was appointed High Sheriff of Bedfordshire, and was thus drawn into his special career as a prison reformer. Shocked at finding innocent persons held in loathsome prisons for the payment of fees to jailers, he made his first tour of investigation in neighboring counties. This particular abuse Howard found to be general throughout England; and besides he came upon countless cases of unbearable distress in ill-arranged and ill-kept prisons. Physical suffering from hunger, cold, stifling air and desolating jail fever; moral contagion from the heedless herding of young offenders with hardened criminals; bitterness and despair — these he found in all directions. His reports of these abuses soon attracted attention — Parliament heard his evidence, gave him formal thanks for his exertions and passed reforming measures. Thus embarked upon his mission, Howard gave himself unsparingly to the inspection of jails, workhouses, charity schools, hospitals and quarantine stations at home and abroad; and to the publication of his observations and comments directed at just procedure, humane treatment and the reformation of the criminal. His tenacity of purpose is notable. Obstacles and opposition could not stop him nor dangers daunt him. He deliberately inured himself to exposure, loss of sleep and scanty fare so as to continue his journeys under all conditions. He pushed on by night and day, in summer heat and the frosts of winter, over mountains, across morasses and on stormy seas. He is said to have traveled 50,000 miles when traveling was irksome and often perilous; and to have spent £30,000 of his own fortune in the cause. He was methodical and observant. Everywhere he carried his notebook, questioning officials, measuring rooms, making copies of the regulations and testing provisions and supplies. He worked alone, without aid from the state or charitable societies. Round the British Isles he went four times and visited most of the countries of Europe, some of them repeatedly. He made a bold dash to penetrate the Bastille, managed to get into the lazaretto at Marseilles, and felt for himself the rigors of quarantine for 42 days in the lazarettos of Venice, for which very purpose he had embarked from Smyrna on an infected ship.

As an ageing man, Howard set out on another attempt to discover the causes of the plague and the remedy for it. He had misgivings that he should never return, but that did not hold him back. He marched as a soldier to his last battle. While studying the defects of Russian military hospitals, he traveled in winter to the eastern borders of Turkey beyond the Black Sea, where troops were dying hourly from camp fever. He rode far out of his way in a drenching storm to give the benefit of his medical knowledge to a victim of the dread disease, a young lady of the neighborhood, and contracted it himself. It was fatal to him. In that far off place this self-exiled Englishmaan was followed to his grave by naval and military officers, civilians of high rank and a throng of low degree; and monuments were raised to him there. The statue he had refused in his lifetime speaks of the honor his contemporaries paid him, and another at Bedford is a telling tribute from younger generations after one hundred years.

Now what was the secret of Howard's career? Under what impulse did he choose this hard service of men, and by what supports did he endure to the end? Some who have followed his path of humane endeavor seem to have forgotten or never known the strongest forces in his life. His diary, kept for his own eye alone by this strong, humble, trustful man, reveals a true Christian, a close friend of ministers, a patron of churches, dependent at home or on his journeys upon the inspirations of the Lord's day, especially a lover of the Scriptures. Layman though he was, he drank deep and often from that well. Through many years the entries run in terms like these: "My desire is to dedicate myself to that Saviour who has bought us with a price." "Whom not having seen yet I hope I love, and desire to serve to the end of my life." "I am persuaded I am engaged in a good cause and confirmed of having a good God and Master. His approbation will be an abundant recompense for all the little pleasures I have given up." "Do thou, O Lord, visit the prisoners and captives. Manifest thy strength in my weakness. Help, Almighty God, for in thee I put my trust, for thou art my rock." "In certain circumstances retirement is criminal — with a holy fire I would proceed." Unto his expected end he holds

his fearless way, saying, "My heart is fixed, trusting in thee." Others have carved eulogies of him, but his own chosen epitaph reads "My hope is in Christ."

Here is another story, not in the histories, of a ministry in which truth and life have both played their parts in a somewhat different way. Some twenty years ago a young New Englander of distinguished ancestry, independent circumstances and distinction of his own in college, threw himself into the ministry of a failing church in lower New York. For his work's sake he lived an ascetic life, slept and studied in the belfry tower, taught and managed classes and clubs in the cramped rooms of the low-ceiled parish house he opened next door, visited tirelessly among the humble and alien people near by, was himself employment bureau, truant officer, almoner of charities, gave in manifold personal services the strength and charm of his splendid personality. What more could man do? Was not that enough and the best. He thought not. Visitors found going on there a notable ministry of truth. With infinite pains and ingenuity, by display placards and antiphonal services, graded Bible lessons, a score of devices, he sought to make the word of Christ dwell richly in his people. Finally, when somewhat broken by his labors, he yielded to repeated calls from his ancestral city and took the pastoral charge of an aristocratic congregation, worshipping in a cathedral for magnificence. What will be his course now, do you fancy? Will he depend upon social influence, brilliant pulpit oratory, artistic music? Here again the visitor found variety and adaptation to circumstances. He saw pastoral activity, home-like Sunday evenings for the hundreds of students thereabouts, liturgical services in harmony with the stately church, enlistment of the latent energies of his people in missions and settlements, but above all, a teaching ministry. The means of it were instructive serial sermons, connected mid-week topics and home readings, all orderly and for all ample references to books and periodicals in libraries within reach. History, art, imaginative literature, biography, missionary annals, solid theology, all paid tribute; every thought was brought into captivity to Christ. Such a ministry was perhaps, like the other, too heavy for flesh and blood to sustain long, but in the few

years of it a very high art was exercised, a balanced ministry of word and work was notably fulfilled.

Such instances agree with the original call to service, the minister is ever to be a man with a message. Just now the mastery of truth is most in danger. Not a few bow down to a fetich called the simplicity of the Gospel. There is no such thing. Paul speaks quite otherwise of the unsearchable riches of Christ. There are, of course, broken pieces of the ship by which men may come to land; but not so is the cargo brought safe to the distant harbor — the full purpose of life's voyage realized. To rightly divide the word of truth according to each man's peculiar hunger, one must have the whole loaf of the bread of life in his hands; and the workman who needeth not to be ashamed is one in whom human sympathies and Christian graces have been woven into a durable becoming garment for daily wear. The minister is like one set to guide colonists into a new continent. He should know more than the narrow seaboard, and be able to lead the way to fair valleys, wide plains, powerful watercourses, veins of silver and deep mines of gold.

Now with thoughts like these or better ones, you have made the fine and costly choice of the ministry and have come together for another year of study and fellowship in preparation for it. Two or three words of encouragement can be fairly said to men so pledged and engaged. First we hear the doleful complaint that these are hard times for the ministry. Were the times ever easy for a minister truly Christian? Was there ever a promise that they should be. To one high-bred, rising man named Saul the summons came in this way: "I will show him how many things he must suffer for my sake." Strange to say he met the challenge and gloried in his calling. Not a few of you have enlisted for such service on the same frank terms. But there is this in your favor in just these times. One great section of serious men is devoted in our day to science in its manifold branches. There are even martyrs to it. Upon the good-will and attention of such, a thoughtful ministry doing its best to fathom and reveal the mysteries of God has a fair claim. We have this to stand on in a critical and

eager age, that our Master was full of truth, there was no guile in his mouth, and his legacy was the spirit of wisdom and of a sound mind. Another serious section of humanity brings all profession to the test of life, they value a tree for its fruits. But this was our Lord's own rule. We may hope that the good life will make friends for our message of truth among men with a strong moral sense. The second cheering fact is that these two instruments of service are but little dependent upon circumstances. The fine art of the ministry can be exercised in mountain valleys, on wide prairies, in the remotest islands. In such situations the physician would be baffled by lack of surgical appliances and the facilities of the hospital. Anywhere the minister can handle God's excellent truth in a worthy way and live the good, magnetic life if he will. And last of all we are confident that you who are newcomers will find the life here favorable to the mastery of your message and to gains in Christian character. More than in earlier stages of your education you will see point and consequence in your studies. You will reach a sharper concentration. Following the steps of many youthful scholars here you will emulate and equal their attainments. You will learn to find truth in facts and for you, as with Browning's St. John, what first appears as points will shine as stars.

Across a long reach of years I can recall an instance of zealous scholarship. In a dingy room in the old palace where the University of Berlin has long made its home, a score of students were gathering for Professor Harnack's weekly seminar in church history. One was sensible at once of suppressed excitement. When the exercise began it came out that instead of the appointed work a matter of novel interest would be taken up. On getting home from his early lectures that morning, Harnack had found in his mail a little book which an old pupil had sent to him from England, fresh from the press and doubtless the first copy to reach the Continent. It was a reproduction with notes of a few lines on papyrus discovered not long before by Messrs. Grenfell and Hunt at Oxyrrynchus, Egypt, the so-called "Logia" of Christ. Here it was thought were words of Jesus not known before: "Cleave the wood, raise the stone. There am

I." So all day long the expert historian had been scrutinizing these few lines from every angle. What was their age and birthplace, as the form of the Greek letters might indicate? As to the text, were there signs of errors in spelling, erasures or additions. What was the proper translation? What the meaning if taken literally, if taken figuratively? What parallels to its words and ideas could be found in canonical Scriptures, in patristic writing, in ancient philosophy? To all such questions the teacher had an answer ready; but first he set his young experts to guessing. Harnack's own cheeks were flushed. His thin fingers ran oftener than common through his tumbled hair. The students caught his spirit. They met him with their best. How their eyes sparkled! How close they drew to the work table! How swiftly they turned the pages of the books of reference! What command they had of their own resources of knowledge! How quickly they caught the meaning of Harnack's conclusions! It was a scene to explain German scholarship, its acumen and its literary output. You with some of your teachers will repeat such hours. And as to your fuller furnishing of the inner man of the heart, your daily life with one another will be favorable. Here you live under an acknowledged law of brotherly love. Your aims are one. You bear one another's burdens. And together you will store up strength for each man's own.

The work farther on before you is heavy indeed, but it is not a crushing weight. Truth lifts straight to the zenith, but it is a steep ascent. Life leads more gently, on levels where men are, but it is checked by the surface friction of temptation and infirmity. Compound the forces and there will be the skyward diagonal. "Take heed unto thyself and to the doctrine. Continue in them; for in doing this thou shalt both save thyself and them that hear thee."

Austin B. Bassett.

Hartford, Conn.

THE THEOLOGY OF THE HYMNS.

The relation of hymns and theology is mutual. What a hymnist thinks about God and salvation will naturally determine in large measure the subjects and expressions of his verse. What the hymns set forth, in turn, will naturally do much to shape a congregation's thinking — its involuntary, undeliberate thinking, the absorbed impressions, which after all make up so much the largest part of most men's mental furniture.

"Let me make the songs of a people," somebody said, "and I care not who makes its laws." That may seem a bit over-confident to some of us, but a far more cautious man would have little hesitation in saying, "Let me write the hymns of my church, and I care not who prepares its theological text-books." For the great mass of church-members never see a theological text-book. The Sunday-school quarterly comes as near to it for them as anything, and Sunday-school helps do not present Christian doctrine very systematically or adequately; they were not meant to. The man who has not had a quarterly in his hands nor listened to a teacher's disquisitions thereon for fifteen or twenty years may in the interval have followed an occasional discussion in his denominational journal, if he takes it. If he be an exceptional man, he may have read one or two solid religious books. If he be thoughtful, he will have struck out for himself into some paths independently surveyed, though it may be with little idea of what others have done in traversing the same field — sadly at fault, perhaps, for the lack of some corrective detail which a more practised student could have pointed out to him, or perhaps quite sound in his adaptation to new conditions without realizing it (like a young physician I know, who, finding that his scientific training had necessitated some revision in the scheme of belief imparted by a country Sunday-school, was afraid that he was too much of a heretic to be welcome in a Congregational church).

I reserve for a separate paragraph the influence exerted on average Christian thought by the men who do read the text-books, because I am not quite certain how to appraise it. The preacher, you would say, is the one who shapes his people's religious thinking. And in a measure, no doubt, he does. But even the studious preacher — and the bustling modern pastor is painfully aware that he cannot be studious — is rather cautious not to seem too definitely instructive of a Sunday. He might not be interesting, and this generation must be interested at all hazards. In any event I fear we cannot flatter ourselves that our occasional forth-puttings modify very fundamentally the body of thought which the average worshipper has brought with him from the early surroundings of home and Sunday-school class. To some the course of preaching does bring an intellectual stimulus and a new insight which is gratefully acknowledged, but it is a humiliating surprise to a minister sometimes to hear the naive inquires people can make about matters which he supposed his sermons made clear long ago.

Contrast the strategic position of the hymn-book. It may be a flash of inspiration gave you a phrase last Sunday in which to express exactly your conception of a vital and debatable point — do you think one in ten will remember your statement of it a week hence? But the phraseology of the hymns has both music and rhyme to fix it in recollection, and all the advantage of repetition besides. The singer may never have stopped to reason out in dogmatic form what the verse implies, but can he carry it in his heart, find it rising unbidden to his lips, enter into it time after time under the stimulus of congregational enthusiasm * and with great organ tones resounding in his ears, and not be affected by it in his view of sacred things? The extent of that influence remains conjectural, I grant, but it is constantly operative, and, if the hymns in use have any thought behind them in the first place, their effect must ultimately be considerable.

Just here some one may be disposed to raise the point that the average congregational opinion reacts upon the choice of hymns, not simply the choice of hymns upon opinion, and that we no longer sing what with changing intellectual emphasis no longer

* The wish is perhaps father to the assumption that we are accustomed to good congregational singing.

appeals to us. This, of course, is true — within limits. We would not for a moment lose sight in this discussion of the reciprocal play of the elements upon each other. There are hymns enough that had their vogue once that will never be sung again, for they no longer speak the language of the soul. But I suspect that is not the only reason for their disuse. Most of these obsolete productions were never poetry at all, but rhyming prose of a very prosy character. It was hardly the soul's language which they spoke at the outset. A real lyric impulse will carry a hymn far past the day to which its doctrines, dissected in cold blood, would be likely to appeal. Indeed, if one may anticipate a little, a real lyric impulse not infrequently inspires such a wording of the heart's faith as appeals to the universal rather than to the temporary in us, and strikes out phrases which, reinterpreted by our own day still live.

Yet even a lesser hymn may survive by quite a little the generation in whose terms it speaks, by reason of emotional associations which make it dear, or, more particularly, if it has had the good fortune to be wedded to a stirring tune. Many a man will follow again *con amore* the hymn his mother used in the Sabbath twilights of his boyhood, or the hymn whose associated music always moved his very soul, even if the words in the light of reason are not such as he can honestly choose to be the expression of his matured and independent thought. And what effect will that have in turn on the thinking of his neighbor? I am not unmindful of the power of song to hasten great forward movements. I do not forget that "the Reformation sang itself into Germany." But I suspect the hymns contribute something also to the church's customary conservatism and the survival in the pews of conceptions no longer possible in the pulpit.

Am I letting speculation play too freely about the various aspects of my subjects in the attempt to have you see how many interesting avenues of thought it opens? Let us be quite businesslike for a little and address ourselves seriously to the matter in hand. What is a hymn? And who knows whether theology has any business in it? And what can we do about it, if it has? Are we to take Hodge, or Clarke, or Fairbairn, or Ritschl, or

whoever may be our theological mentor, and versify him for the congregation? Heaven forbid!

To begin with definition, Augustine's well-known dictum may not be complete, or precise beyond amendment, but it has so much of force that it must still be reckoned with. "Know ye what a hymn is? It is a song with praise of God. If thou praisest God and singest not, thou utterest no hymn. If thou singest and praisest not God, thou utterest no hymn. A hymn, then, containeth these three things: song, and praise, and that of God." The spoken word of whatever sort is thus excluded; adoration in prayer and psalms read responsively, for example, are not hymns. The definition also requires, in my judgment, that the material shall be in poetic form; in which case chanted prose — as, for instance, the Gloria — is not properly a hymn. But it is even more important that it shall be poetic in substance and spirit, lyric, "a song," and not mere versifying. The difference of opinion will be over Augustine's insistence that a hymn must be praise of God. That is not simply the exclusion of the secular, with which we all agree; it is the exclusion of much else with which we are familiar in actual hymn-book use, not to say of large portions of the Old Testament psalter. Accordingly some contemporary authorities, like Horder, expand the definition so far as to include confession and prayer as well as explicit praise within the scope of a hymn, while still insisting on the direct outlook God-ward.* Other compositions intended for use in worship, but in character descriptive, meditative, hortatory, or what not, might then be grouped under Paul's phrase, "spiritual songs," if only it were in common use, much as one particular division, the narrative, is already denoted by the term "carol," and another of vaguer content by the term "gospel songs."

As a matter of fact, however, Paul's phrase is not current; a considerable amount both of soliloquy and of mutual address, worshipful in spirit but not in outward form, is found in every "hymnal" and is not by most users distinguished from other "hymns." (E.g. "My soul, be on thy guard," "Soldiers of Christ, arise," and many more.) As Horder very properly says, not every piece of sacred poetry is of necessity a hymn; nor is it

* "The cardinal test of a hymn is that it is in some one, if not the whole, of its parts addressed to God." See the whole passage, "Hymn-Lover," Introd., pp. viii, ix.

so regarded. But may we not combine the essential emphasis of his plea, and Augustine's, with the instinctive feeling of the church in its free development by making the test of a hymn that it be adapted for use in worship, or saying with our own Hartford authority that it must be "sung as in the presence of God?" We thus admit certain songs of religious reflection, of Christian fraternity, and of mutual stimulation — notes by no means out of place in the church service. And we may find room for something at least of what is included under the title "Invitation," even while we pursue our search for a more satisfactory body of hymns in response to invitation, in which the congregation as a whole may pour out its answer to the gospel summons.

These considerations suggest a possible fourth to Augustine's three criteria. We have spoken of meditation, which is primarily an individual rather than a concerted exercise. We have spoken of response to the divine appeal, which again rests ultimately on individual decision. This, then, would seem to be the place to call attention to the large amount of verse written in the singular, though offered now for congregational use.* Shall we say that all such should have been reserved, as much of it was originally intended, for private devotion alone — and so, in effect, for reading rather than for singing? In view of the many worship-songs of every shade of feeling, individually expressed, but endeared to us by long experience of their joint use and of their actual power, it would seem to be a finical opinion. So long as the substance is of general applicability, so long as we find it suited to use in common worship in spite of "I" and "mine," the detail of form may pass.

Let us say, then, as moderately strict constructionists, that the Christian hymn should be a poetic and musical utterance, suitable for concerted use, to express or to induce an uplift of soul toward God. The definition may exclude some compostions actually found in hymn books past and present, and influential because of their presence there; but it will help us at least to approach our further inquiry from the ideal standpoint and with the desire to grasp what ought to be as well as what simply is.

* Illustrations will readily suggest themselves. They are even more numerous in German than in English hymnody.

So, for our second question, Has theology any place in a true hymn?

Didactically, expositionally, no. Who can make poetry of explanations and proofs, and sing it to God's praise or man's inspiration? The primary purpose of a hymn addressed to God or even of a spiritual song addressed from men to men is surely not to impart information, or enforce duties, or inculcate truth. It is for worship directly in the one case and indirectly in the other. It is emotional expression and makes for emotional impression. By "emotional" I do not mean sentimental or superficial; such hymns are not worth singing. But the service of song in our churches should be made up of those poetic measures which in impassioned outburst or deep-lying serenity, as the case may be, have been begotten of the profound experience of full hearts, and are fitted to move other spirits to the same.

Hence it appears that theology as a science, as an intellectual discipline, has no place in hymns at all. Not but that many pious people have tried it; yet almost the only outspokenly doctrinal hymns which I can recall as successful and surviving are Luther's setting of the Nicene Creed, "*Wir glauben all' an einen Gott,*" which is so freely treated as to be almost a doxology, and his first venture in congregational hymnody, "*Nun freut euch, liebe Christen gmein.*" Against this latter in my German hymnal I have jotted down the words, "A whole system of theology," and I doubt if any American congregation to-day could be induced to sing it. Yet the form is picturesque, almost a dialogue, and the verse lively and fluent; and the Protestant standpoint is so simply and compactly presented that the hymn was both popular and useful in those early days of controversy, and perhaps is still.

On the whole, however, it is safe to say that theological *statements,* especially in theological *form,* have no place in a hymn and destroy its lyric character. This will appear in examples presently. But theological *presuppositions* must needs underlie any religious verse which proceeds from a thoughtful mind. A hymnist will not go far in addressing a God of whose nature and activities he has formed no opinion. He cannot sing of redemption, of providence, of faith, of Christian growth, without revealing by inference the main outline of his conception of these

matters. If one has not poetic inspiration enough to rise above didacticism, his product has no place in the hymn-book. But at the same time, if he has not mind enough to grasp the rich significance of Christian verities before he overflows in song, he should be banished from that volume no less inexorably. The ideal hymn is a spontaneous outburst of deep feeling born of understanding faith.

Now if a certain persupposition underlies all or many of the hymns in common use, it is natural that in time it should come to be the opinion also of those who use them. There would need to be pretty constant contradiction in preaching and teaching to offset the impression left by familiar hymns. Hence the responsibility of those who are selecting hymns several times each week for congregational singing, and the propriety of some investigation — the nature of which will be most readily indicated, perhaps, by devoting most of the remaining time to illustration of one point and another. If, to avoid the dangerous ground of contemporary susceptibility, I refer in part to types not now particularly common, daily observation will no doubt supply more current instances.

Hymns which conform most closely to Augustine's definition — songs of praise to God — will be concerned naturally with such topics as his majesty, fatherhood, holiness, and love, his care of men in providence, his will to pardon and redeem, and his abiding presence to sanctify; with Jesus Christ, his birth, including the thought of incarnation, his character, life, death, resurrection, and reign; with eternal life, immortality, and the hope of heaven. The addition of prayer to praise will lead the hymnist by other paths into many of the same regions, while confession will emphasize still more his conception of man's present state of sin and need. That, with the subdivisions one might easily add, makes out a fairly comprehensive list of theological themes. One needs to remember now and then that theology is a vital science after all, dealing not so much with abstractions as with experience; and it is of experience that hymns are born.

As we pass from religious songs which are a direct address heavenward to other forms, theological presuppositions are apt to approach a more explicit statement. There are songs where

praise is felt, but is indirect, as "God moves in a mysterious way," "There's a wideness in God's mercy Like the wideness of the sea," "There is a green hill far away," and many others. The tendency to doctrinal statement in some of this class is very strong. Then there are the songs of appeal to the unconverted, which, to be sure, are sometimes merely sentimental and even slushy, but some of which err in the other direction and go into the scheme of salvation almost too schematically. Songs of mutual exhortation to Christian virtues and graces run off quite easily into didacticism. A vital teaching-hymn is a possibility, no doubt, but in practice such verse is usually dry.

Suppose we group a few illustrations by the specific topics involved.

There is the doctrine of the Trinity, which, for all its abstractness, may be very beautifully treated when the intellectual and formal is subordinated as it ought to be. We recall, for example, various prayer-hymns addressed to Father, Son, and Spirit in succession, such as,

> "Father of all, whose love profound
> A ransom for our souls hath found,"
>
> "Ancient of Days, who sittest throned in glory,"
>
> "Holy Father, hear my cry;
> Holy Saviour, bend thine ear;
> Holy Spirit, come thou nigh;
> Father, Saviour, Spirit, hear,"

whose remainder, were the doctrine eliminated, is a little hard to conceive. But compare the refrain of Heber's "Holy, holy, holy" with that of the corresponding hymn by Bishop Wordsworth. "God in three persons, blessed Trinity" is an actual blemish; "Chanting everlastingly To the blessed Trinity" has a ring of which one does not weary.

Take, if you will, the doctrine of the Incarnation. Not every Christmas hymn nor every hymn of praise to Christ is assertive on that point. Much that we sing is in such terms that Unitarians could use the same without offense — and, curiously enough, there are few hymns which express the Incarnation better, to my mind, than the Unitarian Holmes's

> "O Love divine, that stooped to share
> Our sharpest pang, our bitterest tear."

But set side by side the old Latin "O come, O come, Emmanuel," or "Once in royal David's city," on the one hand, and on the other a hymn by no less an author than Frederick Faber beginning flatly "Jesus is God" and continuing throughout in the same dogmatic strain. It is partly the assertion, as contrasted with the play of feeling upon the understood, that jars upon us. It is partly also, we must not fail to observe, the inaccuracy of the assertion. Paul said, "God was *in* Christ:" we may devise for our creeds the phrase, "Jesus Christ was God *incarnate*." The addition of one word makes a considerable difference, and shows again that one needs to be watchful even of what he sings.

A similar infelicity has hindered me, at least, from using an otherwise admirable Passion hymn:

> "Cross of Jesus, cross of sorrow,
> Where the blood of Christ was shed,
> Perfect man on thee did suffer,
> Perfect God on thee has bled."

Why could it not at least have reversed the nouns, to say God suffered and man bled? The metre would have fared as well, and the sense much better. At the same time it is not necessary to go into all the details of one's creed, even for the sake of accuracy. The hymn which concludes with a doxology to Father, Son, and Spirit,

> "Ever three and ever one,
> Consubstantial, coeternal,
> While unending ages run,"

is an excellent hymn till the ecumenical formulas work their spell upon it, but quite apart from your agreement or disagreement with the words "consubstantial, coeternal," you cannot sing them.

Shall we next look for a moment at the treatment of the atonement in hymnody? Very central there is the work of Christ for sinners, as it is in the New Testament and in Christian faith. Yet it must be admitted that the figurative form of much of the New Testament presentation of the subject, dwelt upon and turned over and over in the hymnist's phrase, has had some curious results. So too have the various theories which have been formulated from age to age to account for so revolutionary an experi-

ence. It would really be worth while to prepare a whole paper on this one point, tracing the source of one hymn after another, and comparing it with the atonement theory prevailing in the time and place of its origin. It is safe, I think, to say that the modern mind cannot find such satisfaction as did the mediaeval in the physical aspects of Christ's sacrifice, and much Roman Catholic devotion is lost to us in consequence. In more recent writing, too, there are lines that somehow trouble us. Some people now-a-days cannot sing "There is a fountain filled with blood," and other references of the same character are gradually disappearing from hymn book use. This may seem to be more a matter of taste than of doctrine, but the two are not entirely unconnected, and a larger infusion of the former would have relieved the crudities of the latter in many a treatise as well as many a hymn. Take the combined restraint and passion of Gerhardt's "O sacred Head, now wounded" (even better in the German than in Dr. Alexander's English; Bernard's Latin I have not at hand), "Near the cross was Mary weeping" (best this time in Alexander's translation), Russell's "To Him who for our sins was slain," and others that one must not pause to mention, as happy examples of a treatment not too cold — for here is God's greatest mercy; not too extravagant — for this is holy ground to tread in awe; not too precise — for here is the culminating mystery of things divine.

Permit me on the other hand one or two sad examples as a warning. Here is a hymn by Thomas Kelly, the same who wrote "Look, ye saints, the sight is glorious" and "The head that once was crowned with thorns." The compiler of *Laudes Domini* considered it "very orthodox," in which case most of us would, no doubt prefer to be heretics. However that may be, it is startling evidence of what even a man of parts may come to when he attempts to theologize in verse.

"Come, behold a great expedient,
God revealed in flesh appears;
God himself becomes obedient,
And the curse for sinners bears;
'T is a great, a gracious plan,
Wounding sin, yet sparing man.

Oh, the wisdom of contrivance,
Oh, the grace that shines therein!
God forgives without connivance,
He forgives, yet spares not sin;
Justice sees the victim bleed;
Nothing more can justice need." Etc.

Another included in the same collection begins,

"He gave me back the bond;
It was a heavy debt,"

and after describing its cancellation with some particularity adds,

"I look on it and smile;
I look again and weep;
That record of His love for me
I will for ever keep."

The feeling is evidently genuine; it is pathetic that it should have fallen in bondage to a figure so intractable.

What might be unearthed among hymnals no longer in use one trembles to think. A friend, for example, recently came into possession of a perfect compendium of doctrinal instruction, the fourth edition of the hymns of Joseph Hart, author by some happy chance of "Come, Holy Spirit, come, With thy bright beams arise," with which methinks he should have been content. This is his comment on the atoning efficacy of Christ's death:

"Vengeance, when the Saviour died,
Quitted the believer;
Justice cried, 'I'm satisfied
Now, henceforth, for ever.'"

And this is of the agony in the garden:

"'T is justice with its iron rod
Inflicting strokes of wrath divine;
'T is the vindictive hand of God
Incensed at all your sins and mine."

The theory of imputation is here, set forth under the figure of "a robe of righteousness" drawn out in amazing detail. Limited atonement seems an unlikely theme for hymnody, but Mr. Hart remarks on the "faithful saying that Jesus Christ came into the world to save sinners":

"To understand these terms aright
This grand distinction should be known:
Tho' all are sinners in God's sight,
There are but few so in their own.

To such as these our Lord was sent;
They're only sinners who repent."

No doubt also some of those who held the doctrine of reprobation for the glory of God were consistent enough to sing about it — with what result in poetic quality and devotional impressiveness may be imagined.

Human sin is another topic which naturally finds a prominent place both in hymns of praise for forgiveness and in those of prayer and confession. Some of these utterances are moving and beautiful; for example, in praise:

"Thee will I love, my strength, my tower,"

"Come, let us sing the song of songs,"

"Jesus, the very thought of thee
With sweetness fills my breast,"

"Beneath the cross of Jesus
I fain would take my stand;"

and in petition:

"O Lord, turn not thy face away
From them that lowly lie,"

"We have not known thee as we ought,"

"Father, hear thy children's call:
Humbly at thy feet we fall,
Prodigals, confessing all:
We beseech thee, hear us." Etc.

Again, however, it is a mistake to set forth too explicitly the characteristic of sin or its supposed origin. There are verses in the various hymnals which have been before me in the preparation of this paper which are far too much concerned with Adam and the fall. And as for total depravity, which one would hardly take to be a lyric subject, the hymn-writers of the eighteenth century in particular, perhaps, seem fairly to have reveled in it. The singer is made to call himself "as black as hell," "leprous, stinking, foul, quite throughout infected," while the "vile worms" which still infest our hymn books here and there were once painfully abundant. Far be it from our generation to foster self-righteousness and Pharisaic contentment, but there are other

ways than this to convey the spirit of humility — among them

> "Just as I am, without one plea
> But that thy blood was shed for me,
> And that thou bid'st me come to thee,
> O Lamb of God, I come."

One of the most dangerous topics on which to dogmatize in either prose or poetry is the ultimate future. About its brighter aspects imagination rightly plays, and with the rapt vision of an Isaiah or a John rises to heights most splendid. It has given us such hymns as *Wachet auf! ruft uns die Stimme"* ("Wake, awake! for night is flying"), "Ten thousand times ten thousand," and a host besides. Yet let us note a caution. Certain subjects whatever our conception of them, are necessarily barred because they are not for singing. Retribution, under whatever name, separation from the divine companionship, eternal death — these are too dreadful for song. It is a sad defect in Wesley's hymn, "A charge to keep I have," that it concludes,

> "Assured, if I my trust betray,
> I shall for ever die."

Judgment has furnished one or two great hymns like the *Dies Irae,* but the occasions on which they may be used are rare. Heaven and immortality are full of music, though the singer must beware of false sentiment, and in the absence of exacter knowledge see to it that his figures remain evidently figurative. "There is a land of pure delight" and "O Mother dear, Jerusalem" are splendid examples, too long to quote and too perfect to abridge. Christ's second coming has given trouble to hymn-writers, as to thinkers, and it seems a perversion of the truth when Bonar, for example, declares,

> "The church has waited long
> Her absent Lord to see,"

or asks,

> "Oh! why these years of waiting here,
> These ages of delay?"

On the other hand

> "Lift up your heads, rejoice!
> Redemption draweth nigh"

is such a hymn as those who agree with Prof. Clarke that the parousia is "not an event but a process" may gladly use. So is "Jesus came, the heavens adoring," and others — but not all.

There are many topics besides which I must not stop to illustrate, such as the worship which most Christians pay to Christ, the reality of his resurrection, the office of the Spirit (whose inconspicuous and somewhat doubtful position in hymnody reflects a similar phenomenon in Christian consciousness *), sanctification and development in grace, the church's mission, and yet others. Some aspects of the believer's experience, again, are not well represented. The spirit of service has come to its own only in very recent hymn books. The prophetic note of righteousness, old as it is, I find it almost impossible to match from the available collections. Unless one has recourse to the warlike hymns, which are only partly to the purpose, it is hard to follow a sermon on old-fashioned, straightforward duty with anything sufficiently vigorous and ringing. The disproportion here is not unlike that in the latter-day treatment of the character of God — somewhat too sentimental an emphasis on aspects tender and gracious, and too little on the strong and stimulating.

And I have meandered through these fascinating fields so long that I must certainly forego much of the homiletic pleasure of drawing a moral and enforcing an application. To a certain extent we are at the mercy of the theological wisdom of our editors, but in some measure also we are our own selectors. Surely with such an amazing wealth of material to draw upon as English hymnody now boasts, there is little excuse for the leader of worship who calls upon his people to draw near to God either in measures uninspiring or in words untrue. It is a reflection upon the otherwise good judgment of some missionary bodies that they have not infrequently chosen our feebler efforts for translation into foreign tongues. It is a reflection upon the discretion which should accompany zeal that we at home so readily surrender our people's prayer and praise to the random and ephemeral jingles of the professional revivalist.

The aim of the present paper forbids discussion of the form of the compositions in vogue in some quarters, which musically are

* Not wholly to be reprehended. Cf. Jn. 16:14, "He shall glorify *me*," etc.

beneath the level of the street-piano and poetically are not good enough to commit to memory in a district school.* But it is permissible to express astonishment that men who would stand aghast at the thought of announcing some of the forbidding hymns of earlier origin that have been referred to here will yet summon a congregation to worship in rhymes which are false in sentiment, cheap in expression, and half-baked in theology, if only they assume the name of "gospel" songs. If ever a body of literature needed to be looked into with discrimination before use, it is that which is turned out with increasing fluency these days by men whose acquaintance with accurate religious thought is almost nil, and whose chief inspiration would seem to be commercial. Look through the next paper-covered song-book that comes to you from the publisher, and see what it teaches for yourself, for its use will outweigh a score of labored sermons. To say that little harm can be done, because no one thinks much of the meaning while he sings, is a poor excuse. Since when was it the church's business to foster thoughtlessness either in its own members or among the "unreached masses" to whose supposed spiritual level it is sometimes urged to descend?

There is enough of thoughtlessness already, enough of misconception, crude supposition, and misleading half-truth worse than the plainly untrue. We need not add to it. Let us have done with the giving out of hymns to put the congregation in a good humor, or to fill in pauses, or to tickle the pulse with ragtime and dance-measure and catchy phrases too vapid to forget, and restore to fitting dignity that part of worship which all may voice together, with the assurance that the generation that sings true is so much farther on the road toward living true.

Edward S. Worcester.

Norwich, Connecticut.

*If the psychologic effectiveness of some of these be urged in avoidance, it may be worth while to observe that, so far as one can judge from their construction and the plea of those who use them, their chief function is like that of the rhythmic hand-clapping, shouting and swaying of the old-time camp-meeting, to bring an audience to the necessary pitch of "suggestibility."

A NEW PLAN FOR A HYMN BOOK FOR CONGREGATIONAL USE.

A short time since one of my parishioners handed me a copy of one of the latest, if not the latest, hymn book for general use in the congregation, with the remark that he sympathized with me in my difficulty in finding usable hymns on present-day themes.

My study of the book has stirred me to express myself in a manner to elicit his surprise. I appreciate the greater variety of subjects and the larger number of hymns on " service " and others expressing modern sentiment in modern form. But I discover once more that a hymn is not necessarily useful according to its avoidance of theological phrase, and religious cant and its mastery of poetic form and content.

But those are not the important points I have in mind in writing this article.

My difficulty with the modern hymn book (and I think would be with the one in hand especially) is that many times the hymn I want is not available for congregational use because of unfamiliarity with its tune.

If it has a meter all its own and is itself of such a special subject or form as not to be frequently in demand, as a congregational hymn it is a failure and will practically remain so forever. If its meter is the same as that of other well known tunes and I announce that we will sing it to " Laban " on page —, even then it will be only moderately successful, because the people want, and should have, the tune on the same page with the hymn. Especially do the tenors and altos need to have the tune handy. Besides, very few of the unfamiliar tunes would ever really win the hearts of the people.

So my new plan is as follows, and deals only with the body of the book, not even with the twenty or more evangelistic hymns which are grouped together and are the most familiar ones of the gospel hymn type current for the last thirty or forty years.

I would group the hymns for congregational use by meter and not by subject. I would choose the old and familiar and loved tunes, discarding, of course, such as did not reach a certain musical standard. At least six, sometimes seven or eight hymns, could be grouped on two pages with one tune, if necessary. Care should be taken to mix well the hymns that can be used almost any time, with those that are special or occasional in their nature. Only such new tunes should be added as have commanding popular qualities and musical excellence. Care should be taken to assign to these tunes, some hymns that bear frequent repetition or they will never be learned.

There is doubtless such a thing as the marriage of some hymns and tunes, such for example as " Coronation " and " All hail the power of Jesus' name." But such cases are rare and while they must be recognized, will not disturb such a scheme as I propose.

Even the adapting of tune and hymn in the line of " marriage " is not so frequently necessary as one might think. Tunes lend themselves with great elasticity and unexpected felicity to hymns of quite different spirit. A surprising number of hymns can be sung to " Boylston " or " Dennis " or " Silver St," for example.

The book before me has twenty-five Short Meter tunes to which are set thirty-six hymns. My congregation would have a sorry time with all but seven of these tunes, to which are set twelve hymns. In my judgment, few, if any, of the other eighteen tunes would pay for the trouble necessary to learn them, and indeed to learn them is not feasible.

Hence twenty-four hymns, out of these thirty-six, are not usable with pleasing effect. If they were distributed among the seven tunes with perhaps two or three of the best new tunes, these hymns would all be available and their use invariably effective.

There are in this book about eighty tunes each of which is metrically in a class by itself. Of these, fifteen are familiar to my people, and among them are " Nicaea," " Russian Hymn," " Blessed Assurance," etc.

The other seventy are not available, but among them are " Lux Benigna," " Elton," " Leoni " and others whose hymns are of such a character as to bear frequent use and so the tunes might be

learned in time. As to the rest the hymns are good and the whole eighty might be put in a separate section.

There are some beautiful tunes that are possible for the choir or a quartet only and these could be grouped by themselves. More Christmas and Easter Hymns could be used by the congregation if grouped with familiar and really good tunes. The specials for choir and quartet could be put by themselves.

While this plan would not discard any good hymn, or really successful tune, it would reject many tunes from among the common meters. And why add any more special meters to our already overloaded hymn books? The only good reason must be the super excellence of the hymn.

If any one insists on having the hymns arranged by subject, then of course the tunes can be reprinted as often as need be.

It is variety in hymns that we want more than in tunes. A vast number of good hymns are unavailable just because the tune is not known or is not worth knowing. If there was need of this last hymn-book or of the last half dozen before that, it seems to me there is need of still another, constructed on lines suggested above.

ALMON J. DYER

Sharon, Mass.

THE PLACE OF MYSTICISM IN PRESENT DAY RELIGION.

We are wont to judge particular phases of thought, teaching, or experience by their extreme manifestations. Many words invariably suggest in common use an excess of their true content, and so become misleading. Error is for the most part only truth exaggerated, evil is but undisciplined, unrestrained good; and very often we lose sight of the true and the good because we are unable to turn away our eyes from the evil that has come from their excessive expression.

Speak the word " mystic " and ten to one you immediately get a mental picture of a visionary, an extremist, an ill-balanced fanatic. That is the exaggerated mystic, the mystic who has failed to get a true perspective, the mystic whose mysticism has usurped the throne of his Christianity, has crowded out his Christ. His is a false mysticism, a monstrosity. He does not define the word " mystic " any more justly than the freak at the fair defines the word " man."

True mysticism is not a special development of the religious life, a peculiar variety of Christian experience, to be enjoyed or cultivated by the few while it is ignored or despaired of by the many. It is really a fundamental principle of all religion, the very essence and soul of it. Doubtless pure mysticism, developed and emphasized out of all just proportion to other elements, is religion run mad; but religion without mysticism is no religion at all, only dead philosophy, petrified morality, or intellectualism.

One may say with truth that the Mystics are and always have been representatives of the most dangerous fanaticism in the Church. With equal truth another may answer that the Mystics are and always have been sources of deepest and strongest spiritual life in the Church. It all depends upon the type of mystic you mean, whether the abnormal mystic whose mysticism runs

away with him, or the normal mystic who yokes his mysticism with reason and common sense.

What then, is Mysticism?

In his *Hours with the Mystics,* R. A. Vaughn, seeing only the ill balanced extremist, says, "Mysticism is the form of error which mistakes for a divine manifestation the operations of a merely human faculty." This definition, which brands Mysticism as *an error,* is itself based upon an utterly false assumption, namely, that a divine manifestation is necessarily independent of or distinct from the operations of a merely human faculty, or in other words, that no operation of a merely human faculty can be a truly divine manifestation.

Victor Cousin, looking at the subject from practically the same view-point, says, "Mysticism consists in substituting direct inspiration for indirect, ecstasy for reason, rapture for philosophy." Here, too, the writer has been misled by a false assumption. He takes for granted that there can be no true harmony between direct and indirect inspiration, ecstasy and reason, rapture and philosophy.

Canon Overton is more just in his definition, although he is not altogether clear and satisfactory. He says, "That we bear the image of God is the starting point of all Mysticism. The complete union of the soul with God is the goal of all Mysticism." This tells us the beginning and end of Mysticism; but what Mysticism is, it does not tell us.

Best of all definitions that I have seen is that of Pfleiderer.— "Mysticism is the immediate consciousness of the unity of self with God: it is nothing, therefore, but the fundamental feeling of religion, the religious life at its heart and center." This definition makes Mysticism a continuous manifestation in the Christian Church of that consciousness which Jesus voices in John xvii — "As thou, Father, art in me, and I in thee," and a fulfilment of the prayer — "That they may be one in us." In other words, Mysticism is the Christ-consciousness in the soul of every true believer.

Visions, ecstasies, raptures, have always been the most conspicuous features of extreme Mysticism; and in not a few cases these seem to constitute the entire spiritual capital or stock-in-

trade, if one may be allowed to use the figure, of certain persons who have been canonized as saints by the Church.

It is in fact the prevalence of these phenomena and the emphasis laid upon them that has brought a certain stigma upon the words Mystic and Mysticism. It has caused a large portion of the Church, and that often the more intelligent and cultured portion, to exclude the element of Mysticism altogether from their religious ideals.

Now if we think of the matter at all carefully, we shall see how large a part Mysticism has played in the development of our Christian religion, and how vital it has been to the character and effectiveness of that religion. The visions of the Old Testament prophets were the expresson or fruitage of pure Mysticism. They represent direct inspiration through immediate communion of the soul with God: and they sound the highest spiritual note as well as the clearest practical wisdom to be found in the whole range of Hebrew literature. Much that is contained in the teachings of the apostles and early Church fathers is also the product of Mysticism; and this it is that gives them their value. Because Paul and John and James and the rest were not content to be mere channels through whom the teachings of the past might flow to future generations, but accepted their privilege of being fountains of truth fed directly from the throne of God, their writings still live. And as for the words and works of Jesus, these were all of them but manifestations of his Mysticism, i.e., of his conscious union with the Father,—his Christ-consciousness. Many of us read these teachings in the Bible, and we label them "Inspiration": we hear like teachings and claims today, and we dub them "Fanaticism" or even "Blasphemy."

Cousin is almost right when he says that "Mysticism is substituting direct inspiration for indirect." His only error is in the use of that word "substituting." He would have been quite right had he said, Mysticism is the *supplementing* or completing of indirect inspiration with the direct.

In other words, Mysticism recognizes the equal privilege of direct communion with God for all men. It does not ignore or belittle the value of indirect inspiration, i.e., of the knowledge of God and of his truth as derived from the Scriptures and from the testimony of others either in the past or in the present; but at all

times it insists upon the necessity of direct inspiration, or that immediate and personal communion with God which enables the disciple of every age to verify the testimony of the past by his own experience, and to say of his own message, "Thus saith the Lord!" with all the confidence of a Moses, an Isaiah, or a Jesus.

Mysticism insists that indirect inspiration is not sufficient for mature discipleship, for complete spiritual growth, but that this very indirect inspiration does its work and finds its perfect fruition only when it lures the soul on to that direct communion with the Father of all spirits which flowers in personal visions or convictions, and fruits in burning messages.

We may flout Mysticism as much as we will; but take the Mystics out of the pages of our Church history, and what would be left? The mystical element has been conspicuous in the lives of nearly if not quite, all those characters which we recognize as saintly in every century.

Very often this element has been disproportionate, and we are conscious that such lives lack the true perspective. When we hear certain saints dwelling at length upon visions that seem to have no practical outcome, or priding themselves upon the stigmata of the Lord's crucifixion received during some agony of rapture, we feel that these are but petty and trivial matters unworthy the strongest and most intelligent manhood; and such lives, while they may have been unusually pure and good in some sense, do not commend themselves to us as models for our emulation.

When however, coupled with these visions and mystic communions, we see strong intellect, noble character, commanding personality exerting a permanent molding influence upon the Church and the world, and when we discover that these splendid qualities are the outgrowth of vision and communion then we are bound to confess that such Mysticism is vital, that it is the very soul of Christianity.

Your true Mystic is ever a man of most practical and efficient piety, the man who not only dreams but does, who makes his worship bear fruit in work, who reveals the influence of his communion in his character.

Witness—St. Augustine, molding the thought of the Church for centuries by the power of a mind transfigured through communion with God.

Witness—St. Bernard, churchman, theologian, statesman, counsellor of kings and nobles, attracting and dominating men of all classes, arousing France to a Second Crusade. Yet he was a man who "satisfied his hunger with the Bible, and quenched his thirst with prayer."

Witness — Madame Guyon, St. Theresa, and a long procession whose courtesy and knightly instincts were such that he was called "the Cavalier of Christ."

Witness—Fenelon, mystic, statesman, controversialist, literary artist, and critic; a man refined, graceful, courteous, of high intelligence and noble thought.

Witness—Madame Guyon, Ste. Theresa, and a long procession of women famed no less for sense than for saintliness, whose Mysticism has furnished the motive power of lives rich in service and immortal in influence.

With such an array of testimony in its favor, the spiritual value of Mysticism is established beyond a peradventure. If at times it has exalted visions overmuch, we need not on that account condemn the whole scheme of life, and reject its teachings. Rather should we strive to correct its perspective and readjust its proportions till it falls into perfect harmony with the other elements of the religious life.

Turn now from the abstract and the historic to the concrete and the contemporary. Definitions clarify discussions and blaze the pathway of duty. They have no value else. We are interested in the thoughts and deeds of the past only as they affect the life and progress of the present. What Mysticism is and what it has wrought for religion in by-gone ages are nothing to us if they do not constitute a challenge to consider *the place of Mysticism in the religion of to-day.*. And this challenge shapes itself in the form of a two-fold question. First, it is a question of fact;— What *is* the place of Mysticism in present day religion? And second, it is a question of duty or privilege;— What *ought to be* the place of Mysticism in present day religion?

Facing the question of fact, What is the place of Mysticism in present day religion? the answer is so clear that we must all agree upon it at once. In twentieth century America—may I not venture to say, in twentieth century Christendom? — Mysticism

is looked upon as a distinct variety of religious experience, or a temperamental expression of religious feeling, not as an essential element of all true Christianity. In general we may say that the Christian thought of today has relegated Mysticism to the cruder and less intellectual sects of the Church, while it is rarely permitted to invade the precincts of the more cultured churches.

The Salvation Army cultivates the mystical spirit to a great degree, depending far more upon prayer and communion with God than upon scientific methods of work or eloquence in preaching. So, too, does the Methodist Church, especially among those followers of the Wesleys known as "Holiness Methodists." But all taint of Mysticism is being frozen out of the Calvinistic churches, the Presbyterian and the Congregationalist, also the Universalist, the Unitarian, and all other churches that place supreme emphasis upon intellect and refinement in worship. So, I say, Mysticism is made a phase of Christianity, a peculiar development, and not an essential element.

When your "seeker" in a Methodist revival meeting "gets religion," or when an aspirant for "holiness" in the Pentecostal church "gets the blessing," it is a mystical experience of greater or less value according to its genuineness at the time and its subsequent fruitage. But can you imagine any one "getting religion" in one of our cultured and fashionable metropolitan churches? Can you even imagine one being encouraged to seek or to expect any definitely marked spiritual manifestation, baptism of the Spirit or whatsoever you choose to call it? True, we have Mystics in both pulpit and pew in many of these churches, but they are exceptional, sporadic, not the prevailing type.

These models of aesthetic culture and intellectual piety heat their souls by indirect inspiration even as they heat their houses of worship by indirect radiation. Their religion is educational, cultural, conventional. Visions and personal convictions are barred out, and in their place we find scholarly discussions, artistic music, elaborate rituals. Individualism is repressed, precedent is magnified, and the gospel preached is practically that which Emerson has pilloried in the phrase, "By taste ye are saved."

The old orthodoxy was creedal, the new orthodoxy is humanitarian: both are matters of reason not revelation, of science not

sensibility. In our emphasis upon the Brotherhood of Man we forget the Fatherhood of God from which that brotherhood is derived. Both carefully exclude all visionary or emotional elements, and reiterate the apostolic watchword, "Let all things be done decently and in order."

Biblical criticism is an intellectual pastime having the sanction of the universities and the benediction of Germany, therefore it is approved by the most enlightened churches and advanced preachers. Humanitarian service is rising to the dignity of an exact science and is commanding a place in the curricula of the schools and universities, hence that also finds a welcome in "our best churches."

But woe unto him who, disregarding the domination of mere scholarship, ventures to study his Bible on his knees and to seek new light on its truths by direct communion with God! Woe unto him who, having imbibed somewhat of the spirit of the old time prophets, ventures for a moment to lay aside the Scriptures which critical scholarship has emasculated, and to seek through prayer and devout meditation a message direct from heaven for the problems of his time! Like Elijah of old he will be driven to the wilderness; or, like Jesus of Nazareth, he will be branded "Blasphemer" and "Fool,"—fortunate indeed if he be not crucified.

I repeat, then, By the majority of our most intelligent Christians of the present age, clerical or lay, Mysticism is frowned upon as nonsense, and is relegated to the museum of historic curiosities or to the limbo of dangerous erratics. And this is so, doubtless, because Mysticism when it appears is almost invariably manifested as a peculiar phase of religious life, instead of being held as the essence of all religion.

Your holiness Mystic, for example, by his disregard of the canons of good taste and culture or refinement, makes himself obnoxious to those who have been more highly educated, and so thrusts himself wholly out of their circle. He fails to understand or to apply the scientific truth that lies at the basis of his exalted states and visions, nay rather, he rejects with indignation the mere suggestion that they have any connection with science or reason, and persists in holding them in the most unintelligent

fashion and placing them in contrast or antagonism with reason and intelligence. He knows that his experiences and discoveries are supernatural; but he does not realize that the supernatural is after all only the supremely natural, not the unnatural or the contranatural. Such an attitude arouses prejudice in the minds of those who ought to be above prejudice and drives into opposition and distrust those who by reason of their really superior intelligence ought to pierce through the mass of accumulated rubbish and grasp the great truth that lies at the basis of these extreme views and extravagant methods.

This brings us face to face with our second question,—What ought to be the place of Mysticism in present day religion? If Mysticism is, as Pfleiferer says, "The religious life at its very heart and center," then the want of this vital element in their religious life and teaching is the secret of weakness and inefficiency in many of our best equipped and most intellectual churches.

We think to save men by means of education, to regenerate society by the magic of culture, to win the world to God by the power of humanitarian effort, and our best endeavor along these lines results in disheartening failure. Human nature remains the same at heart though it be never so thoroughly washed and starched without. Humanitarian schemes temporarily change external conditions but do not permanently transform the inner life. But supplement culture, education, humanitarianism by personal communion with God and you have a spiritual force that is irresistible.

Present day religion is too much a matter of intellectual culture and scientific altruism. Its ceaseless demand is for scholarly instruction and beneficent activity, while it ignores the power which alone can vitalize these and make them effectual in their working. Now we grant that there is a distinct peril in the cultivation of the mystical spirit at the expense of rational activity. To neglect one's family or business obligations or civic duties for the cultivation of religious ecstasies is certainly an evil; but we insist no less positively that there is equal peril in the cultivation of the intellectual and active spirit at the expense of personal communion with God. The ideal is the blending of all the elements in just proportions. As one of our prominent theological

teachers said recently when conducting the devotional service at a religious convention, "Every devotional inspiration ought to be the dynamic of useful action." We may add that every challenge of man should drive the soul to communion with God.

We need to exalt the purely spiritual elements of the religious life till they shall seem to us no less important than the intellectual and the material elements. We need to insist upon the universal privilege and the universal necessity of direct, personal communion with God. "Where there is no vision the people perish."

Instead of anchoring the Church to a book and calling that book "the Word of God," we must insist ever more strenuously that there is no Word of God ready made for all and once and forever bound within covers of sheepskin. The only word of God that can instruct the mind and save the soul is the word that comes to the individual through direct personal communion with the Father of spirits.

Think for a moment of some of the definite results that would accrue from a revival of Mysticism in the very best and most intellectual churches of our land. We might enumerate many did space permit. For the present let us content ourselves with two or three that are most obvious.

Perhaps the first product of a true Mysticism would be the rescue of our religion from rigidity and formalism. (Should I say, from the *rigor mortis?*) There have been times when the Church was very dry and doctrinal. Those times are passing. Today she tends to be cold and conventional. We care less for mere creeds than did our fathers; but forms and proprieties are coming instead. The hard scientific spirit is upon us. We are swayed by the influence of a strict intellectualism. Every act whether of worship or of service must be measured by the yardstick of scholarship or weighed in the balance of a cultivated sensibility or submitted to the censorship of Mrs. Grundy.

This comes from an undue exaltation of the external and the material. We need the inward, spiritual communion with God, the daily fellowship with the living Christ, to soften the outlines, to move the heart, to stir the feelings, to keep the truth from becoming stern and rigid, and to make our religion elastic, flexible, human.

On the other hand, a revival of Mysticism would come as a needed corrective for that intense activity that is so characteristic of the modern Church. Whatever men may say about the Church, she is just now tremendously active and energetic. Now all this activity is commendable, is what God wants; yet in the glow and fervor of this outward service there is always the danger lest the Church forget that she must listen to the voice of God, and seek in all things the guidance of his Spirit, always the danger that all this splendid activity shall be fruitless because not directed and vitalized by the Spirit of God.

It is easier to bustle than to brood, easier to strive than to be still, easier to carelessly take the outward road than deliberately and with set purpose to take the inward road. Yet it is ever true that "In quietness and confidence shall be your strength."

With all the desire of my heart I look for the spiritual revival that is coming — for such a revival must come and that soon — but of this I am certain, that the day of that revival will not dawn till we have less faith in organizations and a deeper, more vital faith in the brooding of the Holy Spirit, less faith in social zeal and religious machinery and scientific methods and more faith in the real presence and power of the living Christ.

Can we not also see in the revival of Mysticism of which I have spoken a remedy for the present unrest of our churches and Christian people? The air is full of problems and perplexities. The great social upheavals resulting in the alienation of multitudes of people from the Christian Church, the neglect of religious duties and waning of religious interest on the part of other multitudes who still cling to the Church in name, the competition between churches for a mere existence, a competition which precludes all worthy service for the advancement of God's kingdom among men,— all these things have filled the hearts of earnest disciples with a restless anxiety as to the future of the Church which has fruited in a like restless uncertainty in the churches themselves.

The very activities of some of our prominent churches remind one painfully of the frantic struggles of a drowning man. They strike out in the most irrational manner and make a tremendous splashing with entertainments, novel services, expensive music, evangelistic campaigns, frequent changes of pastors, sensational preaching, and what not, and all in the vain endeavor to keep their

heads above water. Few churches in difficulty follow the example of sinking Peter and cry to the Lord for help. And in an aggressive campaign for the regeneration of a godless city a hundred churches will vote to send for some "Billy Sunday" for one that will quietly and persistently meet to pray for the outpouring of the Holy Spirit.

I can conceive of nothing that would work so powerfully to still this unrest of churches and of Christians as a deepened sense of personal unity with the Christ, living, omnipotent, and working through his Church for the sure triumph of his kingdom. Seeing the hosts of enemies surrounding them, the servant cried out to Elisha, "Master, what shall we do?" But when his eyes were opened and he saw the mountain filled with the chariots of the Lord, his terror subsided and he was quiet and strong. The unrest of the Church is due to anxiety in view of the obstacles before her and the hosts arrayed against her. Let the Church cease to look about, and look within, let her realize the presence of the Christ in her life, and unrest will give place to rest, anxiety will be vanquished by confidence and courage.

In view of these suggestions, let us again ask the question, "What ought to be the place of Mysticism in present day religion?" Is not the answer plain? Why, every Christian ought to be a mystic; and no Christian ought to be a Mystic. Do you note the difference? It is the difference between a small letter and a capital. To put the case more clearly,— every Christian should recognize the mystical element as essential to a complete religious life, and should cultivate this element in his own personal experience: but no Christian should spell his mysticism with a capital "M," that is to say, he should not permit his mysticism to eclipse his Christianity, or to seem in any sense antagonistic to his reason, humanity, or moral consciousness.

Every Christian should be such a mystic as Jesus, in whose life, nights of solitary prayer preceded days of marvelous power, and Mounts of Transfiguration prepared for miracles of healing. Every Christian should be such a mystic as Paul, who writes, "I come to visions," and, "There resteth upon me the care of the churches"; or again, "I saw things unspeakable," but, "Do not forget the collection." Every Christian should be such a mystic as Phillips Brooks, whose preaching was not a compend of the

teachings of the schools, but was a message brought from the mount of vision.

Every preacher should be a mystic. Our pulpit utterances savor too much of the study or the class-room, or even of the "barrel." They abound in material gathered from theologians, social writers or literary stars, not to speak of clippings from the daily press. Frequently they bear the trade-mark, "Made in Germany." If they breathed the atmosphere of heaven, if they were inspired by personal communion with the infinite Source of our spiritual life — in a word, if we had more messages and fewer sermons — would they not be far more effectual for the salvation of men and the redemption of society?

Every hearer should be a mystic. No Christian should be content to take his ideals of truth and duty ready-made from his pastor, or even from the mouth of prophets and apostles. The humblest and most ignorant should seek direct guidance, instruction, inspiration from God through meditation and prayer, and should test his visions or revelations by careful comparison with those of his fellow Christians in all ages.

Intellectual culture, moral rectitude, humanitarian activity, all these are vital elements of true religion and must receive due emphasis. They must not be displaced or overshadowed by visions, but supplemented and inspired by these. Peter and James and John must witness the Transfiguration, but they must not pitch their tents on the mountain top, for there is a suffering boy, a distracted father, in the valley.

The path of prayer is open to all alike. God knows no difference between his children, but listens to all with impartial readiness and interest. And not till this consciousness of unity with God, this privilege of personal communion with him becomes the common possession of all disciples will the Church be filled with spiritual power, and manifest continual efficiency.

When raptures shall be controlled by reason and intellect fired with enthusiasm, when visions shall fruit in virtues and humanity shall be haloed with divinity, then shall we realize the meaning of that last word of the ascending Christ, "Lo, I am with you alway, even unto the end of the world."

George Henry Hubbard

Wellesley Hills, Mass.

RELIGIOUS CERTAINTY.

Dr. J. A. Hodge, a Hartford pastor for many years, and eminent in his denomination as an authority on ecclesiastical law, wrote a tract entitled "Why I am a Presbyterian," and the first reason given was —"Because I was born so." The unsympathetic might say this is not a reason but an apology or an excuse. Be that as it may, it at least suggests the basis upon which the religious certainty of many rests. Religion comes as a racial inheritance to the vast majority of mankind, in the beginning at least, and ancestral certainty is good enough in most cases until questions arise and comparisons with other forms of religion are made. In a conflict of contradictory certainties the foundations, such as they are, are disturbed and doubt, confusion and uncertainty result. Abraham must leave Haran even though he is seventy-five years of age when he first clearly hears the call of reality.

The religious certainty of a large majority of Christian believers rests, nominally at least, upon the authority of the church. Conceiving of religion as a gift to us from God in the sense of a sacred deposit handed down for man's guidance perfect and complete in all of its appointments and arrangements, it is perfectly reasonable to believe that its explanation will be rigidly immutable. There will be great doctrines to be accepted with unquestioning faith and definite duties to be performed with undeviating loyalty. The infallible Church and the infallible Pope are a natural and logical necessity in this view of the situation. Indeed if an infallible authority, outside the individual soul, is necessary to the religious life for the development of certainty, the Roman Church has the only logical and rational doctrine of such infallibility. But religion, as far as we have observed it, is never a completely developed deposit but always a growth. It is an experience of the soul individual and spiritual. To us therefore

such an idea of infallible authority is impossible, unthinkable and impertinent.

With the rejection of this doctrine of infallible authority at the time of the Reformation a multitude of men felt that having rejected the Pope and the Church they must have some other authority to take their place. Some of the reformers, such as Calvin, substituted the dogma of an infallible and historically inerrant Bible. With this as an authoritative basis they developed their doctrines and found their religious certainty. A verse of Leviticus came to have equal force with a statement of Jesus Christ himself. The Bible was considered as so inspired by the Holy Spirit that it was of equal value and authority throughout. Carry this method out logically and we would, following a circle, beginning with a rejection of the Roman authority, find ourselves finally returning directly to Rome for fundamental certainty. For if the Bible is an infallible authority it must be historically inerrant. If that is true and its truth is to be demonstrated, it must come down to us through some medium which also of necessity must be infallible. There must also be some definite and authoritative interpretation of the book which must be infallible as well. The only possible medium and authority would be the Church, and unless the Church itself is infallible, we could never be certain that it had given to us unchanged the infallible word of the eternal God. We all know that the very books to be incorporated as authorities were determined by Church councils. Unless they were guided infallibly how could the results of their deliberations be infallible? The Princetonian theory of the inerrancy of the original documents, developed in the higher critcism controversy some years ago, reminds one of the declaration of the infallible Pope by the Catholic Church a few years earlier in the stress of their conflict with the scientific spirit of the age. Calvin's doctrine was probably the next necessary step in the evolution of the Christian faith. Still we cannot help regretting, however necessary and inevitable it may have been, that the Reformation, having escaped the tyranny of the infallible Church, should have erected in its place that of an infallible and historically inerrant Bible. For this latter authority, though in many respects preferable to

the former, is equally futile in the region of religious certainty. We are glad to remember that among the early reformers Luther and Zwingli substituted the theology of experience for that of authority. Says Sabatier:

"Luther dreamed of anything rather than of raising up an exterior authority, infallible like that of the Church and functioning in the same manner. It never occurred to him to consider the Bible as a Codex of absolute and divine prescriptions, to be accepted independently of their possible relation to the Christian conscience. The Catholics agree in advance to accept all that the Church teaches or may teach, whether or not it is in conformity with their moral or religious convictions. There have been, perhaps there are still, Protestants who take this attitude with regard to the Bible and so far, in method at least, they are still Catholics.

But Luther was very far from this passive attitude and pure faith in authority. He did not accord an equal and absolute value to all the books of the Bible. Side by side with the gold, silver and precious stones he freely pointed out the hay and stubble with which they were sometimes mingled. From his commerce with the Scriptures, as the effect of a direct personal experience, a Christian consciousness had been formed within him, the sentiment of the inward possession of that which constitutes the pure and essential truth of Christianity. Thence came a personal certainty of faith, as far above the letter of the Scriptures and the canonical authority of this or that book as above the traditions of the Roman Church and the bulls and decrees of the papacy."

If, then, religious certainty cannot be obtained by leaning upon some outward authority — Bishop Potter once called the desire for such certainty "more a disease of the imagination" — shall each man reason it out for himself and so to speak independently philosophize himself into certainty? God forbid. We are weary of words, arguments, abstractions, philosophies, and are suspicious of mysteries.

The machinery of logic is easily overworked, for the conclusion can never contain more than the premise. It is difficult for a man to lift himself very high by his own boot straps,

however strong he or they may be. If one is to be and feels that he must be intellectually original, start for himself from the very beginning and disregard all the knowledge and experience of the past, he had better commence with the physical sciences, perhaps one would be enough, and repeat for himself all their steps, stages and experiments, for they are comparatively modern, while religion is as old as the race, and man has ever been holding communion and conducting commerce with the Eternal. Religion, real religion, is the common possession of mankind. Crawford's *Thinking Black* is a marvelous modern testimony to this. Even the belief in the future life, that consciousness of immortality which burns so low in our Sadducean age that even some of the wise are turning from the dignified though empty philosophical patter as to possibility and probability to question "them that have familiar spirits and unto the wizards that chirp and that mutter," seeking to lay the foundations of an immortal hope in the bog of occultism or spiritism, even this belief which appears so pale and anæmic in the light of our twentieth century culture, he found to be unquestioned and undebatable among the primitive tribes of men degraded and ignorant as they are .

In the heart of man religion is everywhere the same in kind though in its organization, ritual, creed and customs it varies with the climate, civilization and various differences which obtain among nations and tribes.

Religion, says Max Muller, is "Consciousness of the infinite." It is "a perception of the relation in which we stand to the principle of the universe," says Shelley. "The consciousness in which we possess the truth," Hegel. "A conscious relation to a being called God," says Caird in his great work on the *Evolution of Religion* and he there shows how it defines itself in history and experience according to the perception of the content of God. The philosopher, poet, historian and theologian practically agree in their understanding of one side of the great reality called religion — it is a consciousness of a spiritual reality. Here then we may find the root of religious certainty in the immediate and intuitive perception or consciousness of God Not mere intellectual certainty, for as Bergson has so well

shown, the intellect is only a special faculty or adaptation of the mind or soul, a kind of whittling down of the whole consciousness to serve immediate and limited purposes, but the certainty of that intuition which is the vision of the whole soul in consciousness. There is a good illustration of this on the physical side in *Thinking Black*. Dan Crawford tells of the wonders of the sixth sense possessed by the raw bush negro—that is instinct. What is it? The negro says it is the lightning collapse of all the senses into a sudden instinctive unit. It is not that the five senses plus another equals six senses, not 5 plus 1 equals 6 but 5 equals 1, to put it in an algebraic formula. Instinct then is the whole five senses collapsed into or united in one unit of sensation, 5 equals 1. It is this unity of the savage soul that accounts for the marvels of the bush life. So in the inner spiritual life comes the intuitive consciousness of God — to a John the Baptist at the fords of the Jordan as he meets the unknown Christ — to a Saul of Tarsus on the Damascus Road —to every soul in some fashion or degree comes that self-evidencing light that enlighteneth every man. I believe Mulford was right when he began his great theological work, *The Republic of God* with, and based his argument upon, man's intuitive consciousness of God. He said, "It is the ground in man of his conscious life. From the beginning and with the growth of the human consciousness there is the consciousness of the being of God and of a relation to God." Here is the beginning and basis of religious certainty. We make it our own and determine its development and growth by our attitude and action in the light of this consciousness. I like Eucken's definition as expressive of this most important side of religion in relation to certainty. Religion says he is "The action by which the human being appropriates the spiritual life." As the soul recognizes the spiritual world and appropriates it unto himself there awakens within the soul an inward certitude. This certainty is not gained once for all, any more than human freedom is so gained, but it must be sought ever anew and obtained by the highest activity of the whole man, be he small or great, ignorant or learned, as we divide and estimate individuals. He that willeth to do his will shall know. Certainty is not dependent

upon our capacity but upon the completeness of our response to the divine. A man must sell all that he has to obtain this pearl of great price It broadens and deepens with the growth of the consciousness and experience of God.

Finding our religious certainty thus in our personal experience of God we are able for the first time really to appreciate and gain help, strength and direction from the experience of others, the testimony of the Church, and the Book of books. While, as we have seen, these as authorities cannot alone produce certainty for us, yet by them our religious experience is clarified, reinforced, enlarged and judged. We need here to continually bear in mind three important facts. The unity of Christian experience, indeed all experience of God, must from the nature of the case be essentially the same. The fragmentary and imperfect character of every individual experience due to limitations — personal, racial and temporal. And the impossibility of giving final and adequate expression in the kaleidoscopic material, figures and pictures of human speech to the eternal realities of the spiritual life.

We find then that racial religion, the apprehension of God obtained by our fathers, the forms of religious worship and service that have appealed to them as natural and profitable, will be most helpful to us because we are closely akin to them in thought, sympathy and circumstance.

But all things are ours whether of Paul, Apollos or Cephas in the upbuilding of Christian certainty — all the experience of the Christian ages if only in changing customs, words and philosophies we are able to discern the underlying and abiding reality of the one spiritual life. Creeds written in the heat of long forgotten controversies, hymns born of individual vision and longing, the raptures of the mystics, the confessions of a St. Augustine, the imitation of an à Kempis, the allegory of a Bunyan — through all these breathes the certitude of Christian experience inspiring and helpful to all who share it.

That layman from Yonkers who recently sent to the clergy his objection to the use of the Apostles Creed in public worship because he could not accept his own understanding of it and because it had been variously interpreted in the past seems to

me to have greatly missed the point of it all. However it may be with other creeds, we use the Apostles Creed because it has been used by Christian believers of many races and generations and differing philosophies as expressive of their common Christian experience, which we by our use of this ancient symbol also claim and confess as our own. Each one of us and the brother from Yonkers could doubtless, in our own judgment, improve this creed as a theological statement of what we at this particular moment accept as truth. But it is manifestly impossible for anyone to frame a formula expressive of Christian experience that shall actually unite the Christian ages It is a few hundred years too late to begin. Our friend from Yonkers ought to have thought of it sooner.

Of the Bible Sabatier well says: "Scripture is the fixation on paper of the early Christian tradition, but because it is the earliest it is also the surest, and as the document the most worthy of faith of all that we possess, it forever commands the respect of all those who, like the Reformers, desire to go to the fountain head and learn the authentic Gospel from Christ and his Apostles." But that is not all by any means that the Bible has to contribute to Christian certainty. Here we have the record of God's dealings with man and man's dealings with God — the great source-book of religious experience and certainty. History demonstrates its unapproachable and unique supremacy in this respect. Even more important as regards religious certainty is the fact that this is the book that reveals God. The only book that constantly and universally is used of the Spirit to bring to man the consciousness of God which is the fundamental element of certainty, and to stimulate that action by which he appropriates the spiritual life and develops within his soul true inward spiritual certitude.

While true religious certainty must begin with and rest upon a real and personal experience of God, it is by no means limited to subjective and personal experiences. Here as elsewhere we enter into and profit by the labors and achievements of the past. Some one has said that at least nine-tenths of our knowledge is based on authority. Surely all our historical knowledge, most of our geographical knowledge, an overwhelming portion of our

scientific knowledge is founded not on personal research or personal experience and observation but on the testimony of others as to what they have seen or experienced. We are certain that Cromwell lived, that Australia is an island, that the earth revolves about the sun, that water is composed of two parts hydrogen and one part oxygen. Most of us never saw Cromwell, visited Australia, or could easily demonstrate our simplest scientific beliefs. We are certain because we accept the testimony and conclusions of those who know. The limitations of time, energy and individual aptitude and capacity, and the difficulty and complexity of knowledge are such that no individual can investigate every thing for himself from the beginning. It is a necessity of all knowledge and all progress in knowledge to utilize and appropriate the certainties of experts. As in science so also in religion it is both necessary and right for us to give credence to the experiences and conclusions of our fathers and to employ them in our practical conduct of life.

There is no expert or authority in the scientific realm, where men walk with such assured tread, that can for a moment compare in the spiritual realm with the Christ of our spiritual life and experience. His certitude though it infinitely transcends our present experience is ours in the assurance of that faith which has ever found him true, with the corroborative testimony of the Christian centuries, many-sided, cumulative and unvarying.

We know Him in whom we have believed.

WILLIAM F. ENGLISH.

East Windsor, Conn.